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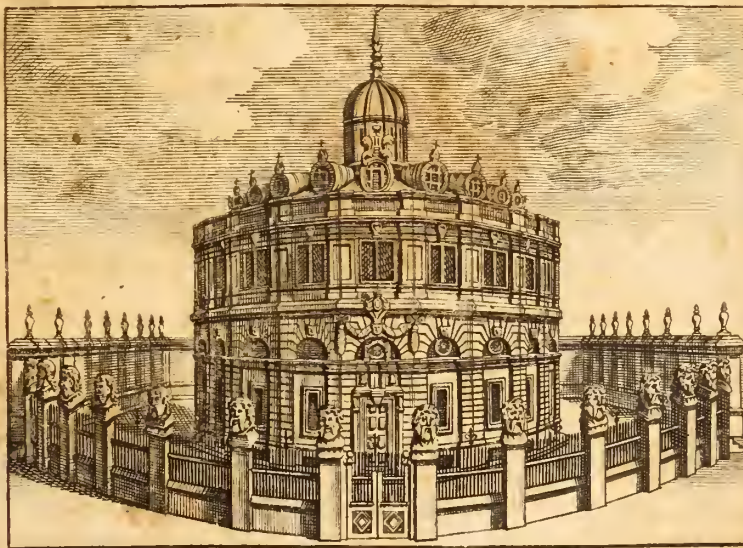
An Historical Narration  
OF THE  
L I F E and D E A T H  
OF OUR  
Lord Jesus Christ.

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I N T W O P A R T S .

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By Abraham Woodhead.  
Rom. Cath.



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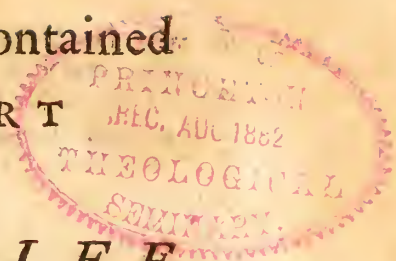
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# A brief account of what is contained IN THE FIRST PART of The History of our SAVIOURS LIFE.



- 1 OUR Saviour came about the year of the world 4000,
- 2 when the Scepter of Judah was in the hand of Herod, a stranger.
- 3 (S. John Baptist being sent before
- 4 an extraordinary person both as to his birth, and manner of living,
- 5 but especially as to his preaching,
- 6 Virtues, actions,
- 7 and sufferings.)
- 8 Our Saviours conception in Galilee,
- 9 Of a most pure and holy Virgin,
- 10 of mean condition,
- 11 espoused to an husband,
- 12 and informed by an Angel of this great favour intended her by God;
- 13 whereupon she went to visit her cousin Elizabeth, mother of the Baptist,
- 14 conversing with her
- 15 three months.
- 16 Whence she with some apprehensions returned to her husband;
- 17 but he, being a very discreet, righteous and holy person, (whilst he was thinking of dismissing her privately)
- 18 was admonished by an Angel not to do it; because that her conception was by the Holy Ghost.
- 19 to whom Joseph most readily obeyed, and continued to cohabit with her
- 20 at Nazareth, till the time of her delivery drew neer; which was
- 21 to be at Bethlehem,
- 22 whither an Edict of Augustus forced them to go;
- 23 and there they were necessitated to lodge very meanly,
- 24 in a Stable;
- 25 where our Saviour was born;
- 26 (A great examination and humiliation of the Son of God!)
- 27 his parents onely being present, and adoring him.
- 28 Mean-while an Angel published this birth to certain Shepherds there in the field watching their flocks;
- 29 and was seconded by many more,
- 30 who glorified God for this birth in a song,
- 31 (as all the host of Heaven rejoiced for, and in, it).
- 32 The Shepherds immediatly came to Bethlehem to see and worship this new-born child.
- 33 (Gods great wisdom in thus ordering these affairs!)
- 34 The shepherds relation was a great consolation to both the Parents;
- 35 But his Mother, especially, kept this, and such other favours of God, to her self, and pondered them in her heart.
- 36 our Lord was Circumcised.
- 37, to 55 A Digression concerning circumcision, the nature, and effects, of it.
- 55, to 61. Of the giving him the name Jesus, and his saving his people from their sins.
- 61 to 71. The history of the coming of the Wise men.
- 71 to 77 Of the presentation of him in the Temple,
- 77 to 80 whom Simeon took up in his arms, and openly confessed,
- 80 as did also Anna a Prophetess.
- 81 Which publick testimonies alarmed Herod;
- 82 where-



82 wherefore the Parents being returned  
 to Bethlehem with him;  
 83 the Angel of the Lord warned Joseph  
 to flee with them into Egypt,  
 84 to 89 which they did immediately, and  
 89 to 94 (whilst Herod out of great fu-  
 ry slew all the children in Bethlehem,  
 hoping thereby to have slain our Lord  
 himself )  
 94 they arrived safe in Egypt :  
 95 where they staid not long, till  
 96, to 100 Herod miserably died, and  
 100 Joseph was commanded to return  
 into his own countrey.  
 101 Who, hearing that Archelaus reign-  
 ed in Judea, durst not go thither, but  
 retired into Galilee, to his own city  
 Nazareth.  
 102 Which seems foretold by the Prophets,  
 103 and prefigured by Samson.  
 104 Little written of his life or actions  
 there till 30 years old,  
 105 Tho he was then also filled with all  
 wisdom and knowledg;  
 108 onely at 12 years old he went up to  
 Jerusalem; where he  
 109 staid after his Parents were gone  
 away :  
 112 For, supposing him in the company,  
 they went homeward without him,  
 but returning  
 113 to Jerusalem, found him among the  
 Doctors.  
 114 (Whereat his mother, wondring, de-  
 manded; why he had so used his Pa-  
 rents? to whom he answered, that he  
 must be about his Fathers business:  
 115 which answer they seemed not ful-  
 ly to comprehend, but his mother  
 116 laid this up in her heart;) where  
 the Doctors and learned men seemed to  
 take notice of his great wisdom. After  
 this he went  
 117 to Nazareth, with his Parents, was  
 obedient to them, and increased in wis-  
 dom; but the entire history of his life  
 and actions, from this his return to Na-  
 zareth till his baptism, is not written

by the Evangelists;  
 118 yet by some passages in scriptures di-  
 vers particulars may be collected.  
 126 In that time seems to have hap-  
 pened the death of S. Joseph.  
 127 Our Lord being shortly to manifest  
 himself, and enter upon the exercise of  
 his calling, John Baptist was sent,  
 whose mission and preaching is des-  
 cribed :  
 137 our Lord, being to enter upon his mi-  
 nistry, went to John to be baptized of  
 him.  
 139 thence immediatly retiring to pray-  
 er, the Father gave testimony to him,  
 by a visible descent of the Holy Ghost  
 in the resemblance of a Dove; and by  
 an audible voice from heaven :  
 141 Which voice was afterwards seve-  
 ral times reiterated, and  
 142 himself often urgeth it in his preach-  
 ing.  
 143 But our Lord, in the vehemency of  
 the same spirit newly received, de-  
 parted immediatly into the wilderness;  
 where he remained in fasting, prayer,  
 and other spiritual exercises; till  
 150 The Devil came to tempt him,  
 which he failed not to do divers waies,  
 till being foiled in all he departed; and  
 163 (John continuing his preaching and  
 openly testifying of our Saviour )  
 165 our Lord returned out of the wil-  
 derness;  
 166 shewed himself unto John; and  
 167 the next day entertained two of  
 Johns Disciples; one of them, S. An-  
 drew,  
 168 who brought in his brother Simon,  
 and  
 170 shortly after our Lord himself called  
 S. Philip, and he Nathanael,  
 172 to whom our Lord firerepresented  
 his future glory:  
 173 Our Saviour, going thence to Ga-  
 lilee, arrived at Cana,  
 174 ( where he wrought the first mira-  
 cle of changing water into wine )  
 175 thence

176 thence to Capernaum  
 177 with his Mother, brethren, and Disciples,  
 178 some whereof also were women.  
 179 Thence he went up to Jerusalem.  
 180 Where he first cleansed the Temple,  
 and afterwards preached to the people.  
 181 Some of whom desired of him a sign  
 for the confirmation of his authority;  
 182 But he onely told them, that if they  
 destroyed the temple of his body, he  
 would raise it again in three daies;  
 183 Yet some did believe in him,  
 184 particularly Nicodemus, a Ruler;  
 with whom our Lord held a long discourse.  
 186. After the Paschal feast, our Lord,  
 not trusting to the Hierosolymites, went  
 and preached in the countrey of Judea,  
 187 and ordered his converts to be baptized;  
 188 Whereupon John withdrew further  
 towards Herods Jurisdiction.  
 189 Meanewhile there growing a little  
 emulation of some of Johns Disciples,  
 seeing our Lord more followed then  
 their Master, they consulted St. John;  
 190 before whom John discoursed giving  
 testimony to our Lord,  
 191 which fully satisfied them.  
 192 But John himself, boldly reprov-  
 ing Herod, was by him cast into Prison.  
 195 Meanewhile our Lord departed out  
 of Judea into Galilee  
 196 thro Samaria; coming to Sychar,  
 197 where sitting by the Well, he dis-  
 coursed with, and converted, a woman,  
 and many of the Inhabitants.  
 204 Thence after 2 daies stay, he conti-  
 nued his journey towards Galilee;  
 205 where he healed the Rulers son.  
 206 Then he went to Capernaum, where  
 preaching with great applause  
 207 he gathered Disciples. Particularly  
 208 Simon Peter, Andrew, and the sons  
 of Zebedee.  
 209 With whom the next Sabbath he en-  
 tred into the Synagogue, and taught,

210 and cast out an unclean Spirit.  
 213 And departing from the Synagogue  
 he entred into Simons house, and cured  
 his wifes mother.  
 214 Betimes in the morning he retired  
 privatly to Prayer.  
 215 And leaving Capernaum he went  
 about other cities and towns of Galilee.  
 217 Going over the Lake he discoursed  
 with severall of the Scribes concerning  
 following him.  
 220 Passing over in the night-time he  
 calmed a great storm.  
 221 And the next morning landed in the  
 countrey of the Gadarens; where he  
 met with two possessed violently with  
 Devils. Which casting out he permit-  
 ted to enter into Swine, and to drown  
 them in the Lake.  
 225 Upon which the Gadarens being dis-  
 pleased desired him to depart. And  
 226 he immediatly returned into the ship,  
 227 and came to Capernaum.  
 228 Where he cured a paralytick on the  
 Sabbath-day.  
 231 Thence going to the Sea-side, he cal-  
 led Matthew, and dined with him;  
 233 justifying that action;  
 234 as also the not so frequent fasting of  
 his own, as of Johns, Disciples.  
 237 Then Jairus the Ruler of the Sy-  
 nagogue intreated him to come and cure  
 his daughter;  
 238 (going along with him, he cured  
 the woman touching his garment)  
 240 and went forward to Jairus's house,  
 and restored his daughter to life.  
 241 Returning thence to Capernaum, by  
 the way he cured 2 blind men.  
 242 And at Easter went up to Jerusalem.  
 243 Where he cured a known Paralytick  
 lying at the Pool on the Sabbath-day,  
 245 To the great offence of the Jews.  
 246 But our Lord justified himself,  
 247 and his Disciples also, for plucking,  
 rubbing, and eating the ears of corn on  
 the Sabbath-day;  
 248 himself also for curing a man with  
 a wither-



60 Before whom the Jews laid many things to his charge.  
 62 But examined by Pilate and found innocent, he  
 64 was sent to Herod.  
 68 Who despising him returned him to Pilate;  
 69 and Pilate endeavoured to save him, by proposing his releasment,  
 70 by chastising him,  
 71 and suffering him to be mocked by the Soldiers.  
 73 The Jews urged, that he called himself the Son of God, and laid other accusations against him;  
 76 till they forced Pilate, yet with great reluctance,  
 80 to condemn him to be Crucified;  
 81 (a death foreshewed by the Prophets, and chosen by himself)  
 90 and to commit him to the Soldiers.  
 91 Who led him to execution, much pitted by divers persons,  
 95 unto Golgotha. Where they offer him mingled-wine,  
 96 stripped-off his garments,  
 97 set a title over his head,  
 98 and Crucified him;  
 99 And divided his garments.  
 100 Meanwhile many of the people, and one of the thieves, mocked, but divers pittied, him. Our Lord, having disposed of his Blessed Mother,  
 101 was silent, whilst many prodigies

appeared.  
 103 At last he said I thirst, and gave up the Ghost.  
 104 The meaning of those prodigies,  
 105 acknowledged by the Centurion,  
 106 but not by the Jews.  
 108 A soldier pierced his side.  
 111 Joseph of Arimathea begged his  
 112 body, And buried it.  
 113 and the Rulers sealed the stone and set a guard.  
 114 But notwithstanding he rose from the dead, as it was witnessed by the guards.  
 117 Divers women ignorant of his Resurrection come to the Sepulchre,  
 118 as did Peter and John:  
 119 our Lord appeared to Mary Magdalen first,  
 121 then to the other women,  
 122 who hasted to tell the Apostles;  
 123 He appeared also to S. Peter,  
 124 and to 2 more Disciples going to Emmaus;  
 127 and to the body of the Apostles;  
 131 and to them again when Thomas was present;  
 135 again in Galilee when they were a fishing;  
 139 again to James;  
 141 and Lastly to them all at Jerusalem; from whence he led them forth to Mount Olivet, and in their presence ascended into heaven.  
 150 They returned to Jerusalem.

# An Historical Narration OF THE LIFE OF OUR LORD JESUS.

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## PART. I.

**A**FTER above two thousand years of the Worlds age run out *before the Law*; and near another two thousand *under it*; That the world from its beginning might successively move still to more and more perfection, the remainder of its duration was to be spent under the *Gospel*. Which time also, as for the progress of the Gospel in conversion of Nations, probably shall not surpass two thousand years more; and then, after these six great daies of the World, the seventh Millenary day shall be a Sabbath, a day of great rest, peace, and prosperity unto the Church of God ( see *Rev.* 20. 2. comp. 19. 29. and -*Rev.* 20. 7, 10, 11. -*Rom.* 11. 25, 26, 29, 31. ) and lastly, on the 8th day, a resurrection from the dead; and so time swallowed up of Eternity. For that this world shall not arrive to eight thousand years appears from the many texts intimating that in our Saviors and the Apostles daies it had already passed its middle age. [ See *Heb.* 1. 2. -9. 26. -*Rom.* 13. 12. -1 *Cor.* 7. 29. -1 *Pet.* 4. 7. -2 *Pet.* 3. 3. -*Phil.* 4. 5. *Eph.* 1. 10. -*Gal.* 4. 4. -1 *Jo.* 4. 3. -2 *Thess.* 2. 3. comp. 1 *Jo.* 2. 18. ] After the World therefore now was about 4000 years old; and the *Laws*, of *Nature*, and of *Moses*, had fulfilled their periods; the appointed time approached for the coming of the Promised Messiah, and promulgation by Him of the Gospel.

§. 1.

At which time ( to verify Jacobs prediction ( *Gen.* 49. 10. ) that upon the coming of Shilo, the Civil Government and common-wealth of the Jews was shortly to expire, and to be changed into the Spiritual and eternal Kingdom of the Messiah ) We find, not only a subjection of the Jewish supreme  
A  
Governors

§. 2.



Governors to the Roman Emperors; and a new enrolment and tax just now imposed on that people by Augustus ( being such a submission as that Nation had never stooped to before : therefore one Judas of Galilee and much people with him made an insurrection upon it ( *Act. 5, 37. - Jos. Antiq. 18. l. 1. c. )* ) we find I say not only such a subjection of the Governors, but also the Government, and the Scepter it self of the Jews to be now first put into the hands of a stranger, Herod, by race an Idumean.

A man, who raged amongst Gods people like a Bear and a Lion, devouring and wasting on every side. One, who slew their King [Antigonus]; slew their High Priest [Hircanus] his great Friend, and all the cheif Council of the Jews that sate with him, save only one man ( see *Joseph. 14. c. 18. )* extirpated the race of the Macchabees, and with them several of his intimate friends ( see *Joseph. 15. c. 9. )* One, who changed the High Priest, now of no authority, seven times over in his reign; deposing some, killing others, substituting in their roomes whom he pleased, persons of little merit, low condition, that he might be less jealous of their power. ( And what He did toward the High Priest, the same also did his successors in this government: Amongst whom Valerius Gratus, Pilates Predecessor, changed the High Priest in five years five times *Joseph. Antiq. 18. l. 4. c.*  which might sufficiently intimate to the Jews the approaching cessation of that office by the Aduent of the Eternal High Priest. ) Again, One, whose rage entred even into his own family, killed his wife most passionately loved by him, and his wives mother; killed his three eldest Sons, ( two of them men of great worth ) as is imagined, causlessly. One, who, when just vengeance would suffer him to live no longer, imprisoned all the Jewish Nobility that he could assemble together, and ordered, that instantly upon his expiring, they should also be slain, to change the Jews fore-seen rejoycing at his death into a mourning for theirs. Not here to name that superbarbarous slaughter of so many ( certainly -Innocent because ) Infants in the coasts of Bethlehem.

At this time therefore, after the most cruel of Princes, ( to make him the more acceptable ), was to come to his people the most merciful, and mild, and peaceal: eternally to deliver them from their enemies, and from the hands of all that hated them ( *Luk. 1. 71. )* When also this Ambitious man, much given to magnificent structures, being ore-ruled by the Divine Providence

Providence, and thinking no other work so fit to eternize his own memory ( see *Joseph. Antiq. 15. l. 14. c.* ) or to oblige to him for ever the Jewish nation, had built and prepared a new Temple, much more sumptuous then the former, as it were for the more solemn entertainment of the suddain coming of this Lord into his Temple. ( *Malac. 3. 1.* )

And, six Months before his Conception, first preceded the conception of another, most extraordinary, Person ; One much more than a Prophet ( *Luk. 7. 26.* ) one prophecied of by the Prophets ; and called by them *Angelus Domini* ; of whom the highest of the prophets, Elias, was only a Type. 1. And this Person was, ordained by God to be the Messenger, and fore-runner, and proclaimer to the world of the coming of this Lord, and of the instant approach now of the Kingdom ( not of Earth, but ) of Heaven. 2. Appointed also to prepare the way for this Prince ; to cause the levelling, and making straight and plain all places before him ( as is usually done before great Princes ) : but all this was with reference to mens spiritual condition ( which only is worth such a great design as we here speak of ; ) as also this great Prince, that was to come, was a spiritual Prince ; and this levelling and making straight was not ment of material Hills and high waies, but of what was high and ambitious, low and base, perverse and crooked, in mens lives and thoughts before such a Lord, as was to be entertained and to rule, not in mens palaces, but in their hearts. This Person therefore was sent to prepare the world, that they should, not with any secular state or external magnificent shews, but with pure Souls and reformed manners ( with which entertainment only this heavenly King was taken ) meet and receive this most Holy Prince ; and therefore He was ordered to appear not in feasting, or in glorious array, or in some rich and stately Court or populous City or Pallace, but in that most rigid fasting, and in rough apparel, and in an uncultivated desert. Thus, was he sent before to baptize and cleanse the whole Nation, and to purge them from their former sins by repentance that they might be rendred a people fit to entertain so Holy a Prince, and capable to receive the large effusions of his Spirit.

And so we find, *Mat. 3. 7.* the whole Nation, as it were, upon his appearing and telling them, that One followed, who brought his Fann in his hand to purge his Floor, and who would burn the chaff with fire unquenchable ( *Mat. 3. 11, 12.* ),

§. 3.

1.

2.



flocking unto him; confessing sins (especially the meaner people, Publicanes, Soldiers, and such as had no high opinion of their own righteousness); and receiving baptism; and inquiring of him concerning their several duty, and amendment of life. See *Luk.* 3. 10. &c. - 7. 29. And among others we find also repairing to this forerunner, out of the remoter parts of Galilee several of those, whom our Lord afterward entertained for his Disciples; learning as it were their first rudiments from this Baptist; As, Andrew, John, Peter, Philip, Nathanael *Jo.* 1. c. - and not unlikely Matthew also amongst other Publicans *Luk.* 7. 29. Only the Pharisees and Lawyers, much conceited of their own Holiness, frustrated the Counsel of God against themselves, and would not come to confession to, or receive baptism from, Him *Luk.* 7. 30. and as they, first, refused John's principles and discipline, so afterward they profitted as little under that of the Messias.

3. Lastly: this Sacred person was ordained to proclaim and bear witness of the Messias, before his face, to all the people, so soon as he should appear; and with his finger to point out unto them his very Person. *Jo.* 1. 26. Only, because he came so near, the time of our Lord, no miracles were to be wrought by him; lest he should turn menseyes upon himself from him that followed Him, to whom these were reserved as a Royal prerogative; and therefore our Savior enumerated these to John's Disciples questioning who he was *Mat.* 11. 5, 6. to shew them that he was the Messias and a greater Person, then their Master. See *Mat.* 11. 5.

§. 4.

St. John Baptist being designed to so high an employment, all things (suitably) in him were very extraordinary, and transcending the common condition of other men. His Parents were chosen by God, personeminently holy, and near akin to the Mother of the Messias (*Luke* 1. 6, 36.) He was conceived miraculously (as Isaac had bin formerly), when concupiscence and lust was now ceased in his Parents being very old, and past procreation of children, as if he was not to be a child of the flesh, but of the Spirit. *Gal.* 4. 29. He was sanctified and filled with the Holy Ghost even in the womb, leaping there, for joy (saith S. Luke 1. c. 44. v.) three Months before his Nativity, at the approach of our Saviors presence, as it were indicating thus early the Messias to his Mother. His conception was first foretold to his parents by an Angel, and that the same Angel Gabriel, who six Months after annunciated



ciated our Lords conception to the blessed Virgin ; and who, being singularly admitted into the secrets of God, and one of the Angels of special presence, (*Luk. 1. 19.*) had long before those times revealed to the greatly beloved Daniel the punctual time of our Lords coming (*Dan. 9. 21, 24.*)

The Baptist, thus miraculously entred into the world, lived also such a life here as never any man lived before him ; after his infancy ( as one who was not like other Prophets taken for Gods service from leading a common life, but, from the womb, filled with the Spirit, ) He left his Fathers house ( who lived in a City in the Mountains of Judah ) and retired into the Wilderness ; was never corrupted with any acquaintance with men ; nor interested in any affairs of human life ; nor learned at all the sinfully-compliant acts of ordinary society ; that so he might afterward, as an equal stranger to all, and independent on any for the necessities of his life, more freely reprehend the faults of every one, whilst none could tax any in himself. He lived in a remote Desert, where doubtless he had much converse with God and holy Angels ; ( for, what can we less imagine of him who was from the womb so singularly sanctified ? ) He used not at all the ordinary food of men at least after his sojourning in the Wilderness ; neither eating any Bread, nor drinking any Wine, so that the Jews seeing such abstinence affirmed he was possessed. See *Luk. 7. 33.* His raiment rough and suitable to his diet ; and such as he might receive from any dead beast, for it was but Leather and woven Hair. Of both which, his diet and his Apparel, our Savior pleased to take particular notice to the people, as betokening an extraordinary person ; (*Mat. 11. 8. -Luk. 7. 33.* ) from whose unerring mouth he received such a testimony, as never any had the like. See *Mat. 11. 9, 11, 14.* [ where tho the 11th verse there seems to intimate, that the least of our Saviors disciples or followers should be made greater than he ; ( 1. ) in some sort more happy in hearing and seeing our Saviors words and works, in enjoying clearer manifestations of the Gospel, lastly in doing greater things than he, namely all sorts of Miracles by the power of our Lord ; yet might they be, notwithstanding, and were most of them, much inferior to him, in the eminency of a continued Sanctity from his birth, and the dignity of his office. Who was chosen to be the first Minister of the Gospel, and whose hallowed Tongue first shewed to the world the person of the Messias, and whose Sacred hands baptized Him. ]

Elias the most eminent of all the Prophets, as I said, was his Type; who prefigured him in his rough apparel, and solitary abode, and silvestrian fare; living for the most part in the Forrest of Mount-Carmel, (as may be gathered from 1 *King.* 18. 19, 42. comp. 2 *King.* 4. 25. the habitation of his successor Elisha;) fed by Ravens in solitude; and drinking of the Brook; fasting beyond all others save Moses and Jesus; typifying in his passing thro the divided waters of Jordan the baptism there of this his successor; Bold in rebuking vice in Ahab, as John in Herod; and persecuted by Jezebel, as he by Herodias.

§. 5:

And as the great Elias was the type of John, so was John Baptist the most express and near Pattern and Semplar of the Messias, both 'in the course of his life and in the manner of his doctrine,' and in his sufferings and death. Miraculously conceiv'd in one kind as our Savior was in another; and both foretold by the same Angel; reserved in privacy and solitude all his younger years (tho full of the Holy Ghost) till about the 30th year of his age; then beginning to preach and baptize, as afterward did our Savior: and preaching in the same new manner and words; (comp. *Mat.* 3. 2. with 4. 17.) declaring unto them, a Kingdom in Heaven, which the Lord, that followed him, would confer on the worthy; and the everlasting torments of Hell-fire, which he would inflict on the rebellious; telling them of a kingdom of God to be erected, not abroad, but within them; and of the Holy Spirit which this King would baptize them with upon their repentance preached by Him, freeing them from the thralldom not of the Romans, but of sin; nor from their servitude under Herod or Tiberius, but under the great Prince of all this lower world, Satan their spiritual, and only dangerous enemy; whose captives and children, and not Abrahams, they (unknowingly) were, till by this Prince delivered. This was the great deliverance to come by Jesus which both Holy Zachary spake of in his Benedictus; [To give knowledg of Salvation unto his people by the remission of their sins] and the Angel in his message to Joseph telling him why he should be called Jesus or Savior, [because he should save his people from their sins.] Such punishments and rewards, liberty and royalty, as the Baptist preached, being the only that were here worth the speaking of, or looking after. Thus was the Baptist appointed to be the beginner of the Gospel, and the first open promulgator of this new Spiritual Kingdom. The Prophets, saith our Savior *Mat.* 11. 12, 13. prophesied, until

*Luk.* 2. 77.

*Mat.* 1. 21.



til John, [(1.) of such a thing to come]; but, from the daies of John, the kingdom of heaven began to suffer violence; people by troopes now pressing into it, and every one striving to gain for himself a share thereof, whilst they crowded in such multitudes to Johns (Mat. 3. 5.) and our Saviors baptisms, (Job. 3. 26.) Only John began the publishing of this Gospel afar off as it were; not coming into the Temple, or the cheif Cities, to preach it, but staying a loof off in the Wilderness, and near Jordan, leaving these honors to the Lord who followed Him; by whom the Gospel was brought still nearer, till it visited at last every small Town and Village.

And as John preceded our Savior in his new and Spiritual doctrine, so he resembled him muchwhat in his Heroical vertues. Both in his magnanimity and courage, and in his mansuetude and clemency, and in his humility and self-denial (which was never in any man so great as in our Savior.) 1 Using the same boldness toward Herod (Luk. 3. 19, 20,) as our Savior afterwards did (Luk. 13. 32.) reprovng him for all the evil he had done, saith the Evangelist, and particularly concerning his Wife; not fearing the implacable wrath of a woman and a Queen, tho this cost him his life. Again treating the Scribes, the Pharisees, and Sadduces (whose manners he knew by the Spirit and Revelation, not having learnt them by experience) at the first sight, roughly and severely, as their incorrigible Hypocrisy and malice deserv'd; reprovng them in the very same terms as our Savior; comp. Mat. 3. 7. -with 23. 33. and calling them Generation of Vipers or Serpents, (they being the brood of the old Serpent the Devil in the resemblance of their manners see Jo. 8. 44.) in opposition to their boasting of their being Abrahams seed, to whom they were nothing like in their lives: 2 Meanwhile, toward the soldiers, the publicans, and others notorious, but relenting sinners, using the same mansuetude as Christ, teaching them their duty for the future, without upbraiding their former faults. This great Saint, (not bred in the Court or in ceremonial Society, but in retiredness and solitude) neither reverencing the secular porte and state of the Pharisee, nor despising the meanness and low esteem of the Publican. Only in general, the Baptist seems to personate a greater austerity then our Lord both in his conversation and his preaching; pressing mainly the discipline of repentance, and threatning much the wrath to come,

§. 6.

Luke 3. 19.

come, hell-fire, and damnation, to the disobedient; having something more herein of the Spirit of his type Elias; whereas our Saviors language was more benign and indulgent publishing remission of sin, and promising a Kingdom to the obedient; and also telling his Disciples, that the Spirit of Elias did not so well besit them. Yet were both our Saviors and Johns dispensations suitable to their seasons; the one answering to the beginning of an holy life, the other to the end and consummation thereof; the one laying the foundation with threats and terrors; the other building it up with consolations and mercies; the Lord doing the rough part by his servant, the gentle and mild by himself.

Again, much resembling our Savior also in his great humility accompanied with such eminency of Sanctity. He, that was so far above the Prophets, yet when the Jews sent to him and asked him; whether he was Elias, or whether he was a Prophet, (which is to be understood here as in *Mat. 16. 14.* the Jews, then, holding a *παλιγγενεσία*) He answered, No: without telling them, that he was that typified Elias, which was for to come; or that he was more then a Prophet; and expressed himself meanwhile by the most diminutive term that could be thought on; that he was only *Vox clamantis*, &c. before a greater Person, that was then coming after him. He stood exceedingly upon his guard of lowliness, and disparaged himself upon all occasions, as the Jews and his Disciples magnified him. Being conjectured by them for the Messias he nourished not the mistake for his own honor; but (saith the Evangelist *Jo. 1. 20.*) he confessed, and denied not, [i. e. to speak this truth against his own reputation] but confessed, that he was not He. And *Jo. 3. 28.* he takes solemn witness of such his confession. In comparing himself with him, he useth an expression, to debase himself beneath the lowest of his servants; that he was not worthy, stooping, to untie the latchet of his shoe (*Mar. 1. 7.*) and (*Jo. 3. 31.*) he saith that he being earthly did but *loqui de terra* speak of the Earth, i. e. low and mean rudiments (for which S. John useth this phrase see *Jo. 3. v. 12.*) in comparison of Jesus, who coming from Heaven above spoke of the greater mysteries which he had there heard and seen. He every where gave place to our Savior; left Bethabara in Judea, the more publick place of concourse, for our Saviors disciples (some of whom had formerly bin his) to baptize in; and retired himself North-ward toward Galilee to Enon near  
to



to Salim. (Jo. 3. 23.) He transmitted his Disciples to him (Jo. 1. 35.) and resign'd his former Auditors, and the multitudes to his conduct: and when the people, so soon as they saw his great Miracles and heard his divine words, now admired and flockt after Jesus much more then they did after John; He rejoiced to hear it with an humble acknowledgment; *Oportet illum crescere me minui*: and when his ambitious disciples made a complaint to him of it, he answered them, that he was but a waiter on this Bridegroom of the Church, and his joy was fulfilled to stand silent by, and hear his sweet colloquies with his Bride (Jo. 3. 29.)

Lastly, after the like vertues and actions to our Saviors, John also run before him in the like sufferings. Persecuted by the Pharisees, and call'd by them a Demoniack, as our Savior was, (Luk. 7. 30, 34): persecuted by Herod and ungratefully imprisoned by him, at the solicitation of his Wife, whom before he had heard gladly and in many things obeyed his Holy Counsel Mark. 6. 20. -and afterward kill'd by him, only for bearing witness unto the truth, a year before our Savior; (a well-dancing Girle being preferred before this great Prophet); Kill'd whilst Herods conscience pleaded for him, as Pilat's did for Jesus; and both were by both out of a base fear destroyed. Kill'd at a solemn Feast in Galilee that was kept on Herods birth day, as our Savior was at the Pascual feast, none of the many great Guests there opening their mouth for him; beheaded in prison, privately, and unheard; condemn'd without witnesses as Jesus by false ones. Put to death by Herod partly out of religion too, to keep his oath forsooth, as Jesus was by the Jews to preserve their Law. And then his Reverend Head and countenance, which living none beheld without a religious awe and respect, not committed to a decent Grave but carried away in triumph, and serv'd up in a dish at Herods bloody Table (who now feared no more his righteous Tongue); there rejoiced over and made merry with: (the fate of great Saints Rev. 11. 10.) and exposed to the derision and abuse of his malicious enemies; as also our Saviors sacred Head and countenance was treated (but this when alive) both by his blindfolds -and his Crowners -hands, (knocked, spit on, peirc'd, by them at pleasure); and lastly as it was exposed to derision also (for many hours) upon the Cross. With such sufferings God here rewards his worthiest Servants. And thus much being said in honour of this great (I know not whether I may say) in some

§ 7.



manner the greatest (excepting the Blessed Virgin) of Saints, the Baptist. Now let us turn our eyes toward our Blessed Lord that followed him.

§. 8.

Six months after the conception of the Baptist, the same glorious Angel Gabriel was sent to an opposite side of Palestine far distant from the country of the Baptist (that the validity of his testimony concerning Jesus might not be weakned by any acquaintance between these two Kinsmen) to Nazareth, a small and contemptible City (see *Jo. 1. 46.*) of Galilee; by the Jews a much despised Country (see *Jo. 7. 41, 52.*) a place the farthest remote from the Royal City and the Temple, and from the noble Tribe of Judah, and the Linage of David from which was expected the Messias; and a place of extraordinary darkness and ignorance, (as we may gather from *Mat. 4. 15, 16.* a people that sat in darkness, and in the region and shadow of death); bordering upon, and being it self half, Gentile. And this remote ignoble Region Gods wisdom chose for the habitation and education of his own Son, and the Lord of all the Earth. For which country of his our Savior suffered much mortification and scorn all his life from the great ones of the Jews, saying, that the Messias could not come from such a place; and was also afterward, by the enemies of Christianity Julian and others, reproachfully call'd the Galilean. And this we may imagine done by the Divine Wisdom for many reasons. First that his own Son might here, in all things, represent to us the greatest humility; and man might hereafter be ashamed to be proud and boast himself of the Nobleness of his City or Country. And secondly, that he might here the better be concealed and live in obscurity, who was to suffer death from sinners before his publick exaltation and glory. 3ly. Again; that where more darkness was, there they might enjoy the more light, and the efficacy of the Divine Grace more manifest it self in Mans weakness: much of our Saviors teaching being spent amongst this dull and ignorant people: and that, the more to exalt Gods power, from this dark region, those persons should chiefly be taken by our Savior, being his own Country-men, who should enlighten the whole world: 4ly. And lastly that, by this Countries confinement upon, and mixture with, the Gentiles, God might shew his Son a common Savior coming to all, not only the Jew, but us Gentiles.

§. 9.

Hither was this great Angel sent from God, in his name to salute and in a special manner espouse unto Him (if I may use the

the expression of the Prophets. *Ezech.* 16. - *Hos.* 2. 19. ) that holy Virgin Mary a Daughter of David, found out in this obscure corner so far removed from the Tribe and house of her progenitors and kindred; a person singled and chosen out of all the daughters of Adam of all generations, curiously viewed by his all-searching eyes, whom he thought the most worthy to make the Holy Mother of his only Son and the second Eve to bring salvation to mankind as the first had caused their ruin. Which person, since she was thus singularly gracious in Gods eyes above all mortals that ever were, and destined to that high honor, as never any other creature was, to have a God to be her Son, and cloth himself with part of her substance, to be nourished with her milk, to hang on her Breasts, and to be carried about in her armes. And since God makes all things proportionable and fit for the ends he designs them to; we may justly imagine her purity and cleanness from sin, her graces and perfections in all virtues, to have surpassed those of the greatest Saints whatever. And, all those enamoured praises which God giveth in the Canticles to his Spouse the Church; [ 'Behold thou art fair my Love, behold thou art fair; thou hast Doves eyes --Thou art all fair my Love, there is no spot in thee. --A garden inclosed is my Spouse; A spring shut up; a Fountain sealed; --How fair and how pleasant art thou, O Love, for delights, looking forth as the morning, fair as the Moon and clear as the Sun, &c. *Cant.* 4. 1, 7, 12. - 7. 6. ] We may conceive in a singular manner to be verified, above all other faithful, in this Blessed Virgin, the most high and the most elevated amongst all the members of this his Spouse, the Church. If therefore the Baptist, who was to be but our Saviors Messenger, was, for this office, filled with the Holy Ghost from the womb (*Luk.* 1. 15 ): Surely so was she who was to be his Mother; and probably this is the reason, that when as the Evangelist saith, of Elizabeth and of Zacharie before their Doxologies and Hymns, and of Peter and others before their Sermons, that they were filled with the Holy Ghost; yet no where is such expression used of this Blessed Virgin, either before her Magnificat, or on any other occasion, because she from her very beginning was so.

And then she being supposed so sanctified from the womb; First, what holy stories, see *S. Greg. Nyssen. In Natalem Domini.* may we not believe of the passing of her childhood and younger years; of her retirements and prayers; of her most pure chastity, and horror of all carnal lust and Concupiscence; of



her dedicating her unspotted Virginity to God and devoting her self to his only and perpetual service; of her constant holy conversation with him, and ardent love toward him; like that which a Spouse hath to her Husband, which love he saw who saw her heart; or also who made it there; and so he, who is never indebted, return'd his love again to Her; who since he was pleased to shew the affection and enamoredness of a husband to the house of Israel, tho a very sinful people; in adopting its children to be his own (see *Ezech. 16. chap.* and *Hos. 2. chap.*) how much more may we say that he did so, to this pure Virgin, of whom by the Holy Ghost he produced his natural Son? Which honour (so far surpassing that of the Baptist or of any other Saint) many Holy men and Doctors of the Church well considering, assign also to her a sanctification yet higher, then his; some saying, that she (thro the merits of her Son, thro whom only must any good descend on any of Adams children) was exempted from all actual sin; others that she was also cleansed, or (as others yet further) preserved, from that pollution and stain of Original sin, the carnal concupiscence, which inheres in the rest of Adams posterity; and that thus, as, thro Christ, others are delivered from the sins they have any way contracted, so was she preserved from those sins which else she, as a daughter of Adam, should have contracted; that so this Spouse, who was to entertain such intimate visitations of the Holy Spirit, might have nothing of the flesh displeasing in his eyes. And indeed S. Austin, when speaking against the Pelagians of the Universal guilt of sinning, yet reverently puts in this exception concerning this excellent Creature (yet not preserv'd such without the help of Grace.) *Excepta Sancta Virgine Maria; de qua, propter honorem Domini, nullam prorsus, cum de peccatis agitur, habere volo quæstionem. Inde enim scimus, quod ei plus gratiæ collatum fuerit ad vincendum omni ex parte peccatum, quæ concipere ac parere meruit eum, quem constat nullum habuisse peccatum.*

§. II.

Secondly, amongst all other virtues and perfections and freedom from offending God, how eminent may we imagine this Holy maid especially to have bin in that of corporeal and Virginal purity! how free from all carnal lusting! since as all sins are opposite to that Holy Spirit with which she was fil'd, so this of the flesh opposit above all other. (See *1 Cor. 6. 16, 17, 18, 19.* - *1 Theff. 4. 4, 7.* - *Eph. 5. 3.* - *Exod. 19. 15.* - *1 Sam. 21. 4.* - *1 Cor. 7. 5, 34.*) so that we may imagine all things of her (both for her reverence, guard, and vowes, concerning this virtue)

vertue ) far transcending those which have appeared in other Holy persons. As for her Espousals to Joseph ( which seems almost necessary to take away the reproach of any daughter of Israel, her remaining issueless and unfruitful and not being given in marriage ; and yet more, to take away that of a Virgin that was also whilst a Virgin, to be a Mother ), it is piously supposed to have bin done with her request, first made to Him, and as willingly granted by him, of the perpetual conservation of her Virginity. Of the Divine pleasure in which, ( amongst so great Graces she was from her infancy adorned with by the Almighty so passionately loved by her ) she might likewise have some extraordinary Light and Revelation. For otherwise her *Question* to the Angel, How shall this be done since I know not a Man ? as *S. Austin* observes *De S. Virginitate cap. 4.* would have had no wonder at all in it, if tho she had not yet, she might soon after have, known a man, the Espousals also to one being already passed. --*Quod profecto* ( saith he ) *non diceret, nisi Deo virginem se ante vovisset. Sed quia hoc Israelitarum mores adhuc recusabant, desponsata est viro justo, non violenter ablaturus* [after acquainted first with such vow] *sed potius contra violentos custodituro quod illa jam voverat.* And --*Virginitatem Deo dicavit, cum adhuc quid esset conceptura nesciret, ut in terreno mortalique corpore celestis vitæ imitatio voto fieret non præcepto &c.* --And --*Ipsa quoque Virginitas ejus ideo gratior & acceptior, quia non eam conceptus Christus viro violaturus quam conservaret ipse præripuit ; sed priusquam conciperetur, jam Deo dicatam, de qua nasceretur, elegit.* Thus He. Which also from hence is rendred more credible, that upon the Angels message we find her with great faith and humility very readily consenting without casting in any scruples from her late Espousals to Joseph ; as if one preacquainted with her chaste purposes. Tho the Angels transactions with her, and her supernatural Conception of a Son her modesty and humility thought fit as yet to conceal from him : she being noted by the Evangelist to have bin a person of great prudence and secrecy *Luk. 1. 29. -2. 19, 51.* This we may imagine of the Blessed Virgins Sanctification and Devotement to God from her Infancy. But then, when there acceded also to this sanctification by the Holy Spirit dwelling in her heart, the supervening of the Holy Spirit as a Spouse, whereby was caused in her the Conception of the holy child Jesus, if her chastity were capable of degrees, how may we conceive it then in the highest Zenith thereof, and



and her then to have even an Angelical purity from any sense of carnal Love, or pleasure!

§. 12.

I.

Yet this holy Maid, whom we have seen chosen by God to be the mother of his son, so rich in her perfections and noble also in her descent, for she was to be one of Davids race according to Gods promise unto Him, yet; First we find her very mean and low for her condition; and liker to this her father, when he kept Sheep, ( in which low condition also God made choice of him ), then when he ruled a Kingdom. Therefore she afterward made this the cheif subject of her Magnificat, that the Highest should pass by the high, and cast his eye on such a lowliness *Luk. 1. 48, 51, 52, 53.* And, when the Angel, in his first salutation, told her, that she was replenished with Grace, and singularly favoured of the Almighty, and she the Blessed among all women, her great modesty and mean esteem of her self, and reflection on her secular poverty, was much startled at such speech; and instead of being exalted to some vanity from this fair language, as some, especially of that weaker Sex, are apt to be, she cast in her mind saith the Evangelist, ( as being a wise and considerative soul, see *Luk. 2. 19.* ) what such a salutation meant; titles so high to a person so mean; and thus still more endeared and enamoured the Lord with her Vertues.

§. 13.

2.

And secondly; which may seem to make her yet somewhat lower, and to take off somewhat from the Lustre of her dearest Jewel, a Virginal purity and integrity, we find her, by the overruling of Gods providence and the negociation and importunity of her friends and parents, already espoused and made sure to an husband; *made sure* to a righteous and holy man indeed, but one also of a low fortune and a poor Trade; whereby her condition, as it was for the present but mean, so neither was it now for the future advancible by a rich or noble marriage; so to make more credible to her the Angels news of her high advancement *Luk. 1. 28.* And by Gods forecasting providence was it thus ordered; That, before she was with child, she should have a titular husband; First, so to sheild the wisdom of God, and the honour of the Virgin, from the calumnies of men. For better for her to be thought abroad, in this our Saviours supernatural conception and birth, not a pure Virgin, then an Harlot; and better the Son of God to be thought the son of a Carpenter, then illegitimate and spurious. Yet which titular Father was to be taken away out of sight, before

I.



before the Son of Gods publication to Israel. As may be collected from Jo. 2. 2, 3, 12, where no mention of him. Secondly so to provide a foster-Father for the new-born Infant, and one that might do the offices of a husband and Master of a family to the Virgin, when now made a Mother. As likewise, thirdly, to hide our Saviours divine Original, from those who were unworthy to know it, who reputed him Josephs son until the accomplishment of his sufferings; and the better to conceal him, till his manifestation, under a mean rooffe. Meanwhile much humiliation was here both of the most pure and chastly-devoted Virgin to be thought a wife, and of her divine Son (which she would take to heart more then her own crosses) to be esteem'd a Carpenters <sup>Task</sup>; which was ~~not~~ <sup>not</sup> ~~often~~ <sup>often</sup> ~~repeated~~ <sup>repeated</sup> to ~~her~~ <sup>her</sup>. Nor could the perplexed Mother, when she was present and heard this from the unbelieving and malicious Jews, prudently or safely declare the contrary.

*with so. he was reproved*

Now after, the Angel had thus told her in General of her happiness, and her low conceit of her self stood amazed at his words; he further opens his message to her, saying, that God would make her the Mother of a King, whom she should call by the name of Jesus, and that he should be a King eternal over Gods Israel, sitting upon the Throne of her Forefather David, unchanged any more, for ever. But here again she, instead of feeding her thoughts upon hers or her sons Greatness, fixed them rather upon her honesty and the just Guard of her resolved Virginity; and modestly enquired how she, not knowing a man, could have a child (for it seems that the Angels speech represented so much to her, that, Virgin as she was, she should also be a Mother); whereupon the Angel further instructs her in the manner thereof; that she should conceive this child not by man, but by God Himself, by the Holy Ghost supervening upon her, and the power of the Highest overshadowing her; and therefore, that her Son should be called his; and then, the more to confirm his speech, and her faith, familiarly added, that her Cousin Elizabeth tho not a Virgin, yet of a long time formerly noted for barren, and then also much overaged for children, was now six Months gone of such a supernatural conception. And now, tho many questions the Virgin might further have asked still, concerning this miracle of miracles (for who can sound the depth of so great a mystery?) and we see how weak and incredulous, in comparison of her, the Holy Priest Zachary was for a birth of

of much less marvel; ( and therefore the Virgins undisputing and ready faith is much taken notice of by the Holy Ghost in the mouth of Elizabeth with a beata annexed to it; *beata quæ crediderit Luk 1. 45* ); and tho many scruples she might have made also concerning what the just Joseph would think, and what the world would say, Yet here her great prudence stopped all farther curiosity and the suggestions of such low fears; and she meekly acquiesced in Gods good pleasure; answering the Angels High, *Ecce Mater Domini*, with her Low, *ecce Ancilla Domini*; & , *Fiat mihi secundum Verbum tuum*: This her ready faith, and modest consent, and submissive resignation of her self into the hands of God, making and completing this divine espousal; instantly upon which followed the Conception of Jesus; and this Mother became one, whom all Generations should call Blessed; Blessed and honoured above all the Creatures of God; as they have done unto this day.

§. 15.

Soon after this, the overjoyed Virgin, having heard from the Angel that strange story concerning her Cousin Elizabeth [ called her Cousin, Because tho we find her stiled *Luk 1. 5.* a daughter of Aaron, and is supposed to have an Aaronite for her Father; Yet her Mother is said to have bin one of the race of David, and Sister to the Mother of the Blessed Virgin. As it had bin of a long time usual for the Tribes to intermarry, especially that of Levi dispersed in Israel; and for such women as had no inheritance. So Jehoiada the High Priest married King Ahaziah's sister 2 *Chron. 22.* And David Sauls daughter a Benjamite. ] I say the Blessed Virgin having heard this strange and joyful news of her Cousin Elizabeth, and having this as it were, given her for a sign of the truth of these things which should happen to her self, being now acted by the Holy Ghost to do extraordinary matters, and filled with a courage unusual to a Maid, undertook, all on the sudden, and before any cohabitation with her espoused husband Joseph, as appears in *Matt. 1. 18.* a very long journey to a place far remote from her own habitation, and Friends, some 70 or 80 miles, thro some part of it an hilly and difficult way; quite cross Palestine ( *Luk. 1. 39.* ) to give her Cousin Elizabeth a visit, To confer with her about spiritual affairs, to congratulate with her for the great favours God had done unto her and to joine with her in his praises. But chiefly such a remote journey at this time presently upon her Conception of our Lord



Lord seems to be undertaken, and so long a stay also there, by the special Divine Providence; that there might be no cohabitation nor matrimonial correspondence or commerce with Joseph her Husband (therefore the Angels visit seems also to have bin presently after the Espousals) till she was first apparently with child: which commerce Her great wisdom purposely declined, that nothing might be seen that might resemble any carnal or conjugal satisfaction. She departing, saith the Text (not without some Mortification to herself) *cum festinatione*. And therefore after so long a stay abroad till she began now to be apparently with child to a curious observer; at her return she gave a great jealousy to Him, not yet acquainted with this secret of her seeming dishonesty abroad, after (as may piously be conceived) she had so religiously covenanted with him at her Espousals a perpetual conservation of her Virginity. Where we may note the great humility of this person, after so highly favoured of God, in going meekly so long a journey to visit a person now so much inferior to her self; but more the humility of our Saviour, God before all worlds; who, in this his estate of exinanition, devised a way to shew his humility, even already, when he was scarce form'd in the womb; in putting his Mother upon so long a peregrination for his making a visit to his servant John; who, we may imagine, had he had words as well as motion, would with his leaping for joy have saluted Jesus, as his Mother did the Virgin, with an; *Unde hoc mihi, ut veniat Dominus meus, &c.* - In her way, or very near it, was Jerusalem and the Temple; whither it is most probable that she, so holy a Creature, and now bearing him, who sanctifieth all things, in her womb, went first to say her Magnificat there unto God; and to exalt him for this exaltation of her; and early to offer this springing fruit of her womb unto his father. Especially when we find this her visit of Elizabeth to have bin about the solemn feast of the Passover, for it was about three Months before the Baptists birth that she took this journey. And there will also be less strangeness in, and more Invitation to, it; if we imagine Joseph, her Spouse, a pious man doubtless, ascending about that time to Jerusalem to the great Paschal feast, to have bin acquainted with her purpose; and to have accompanied her so far, which was the greatest part of her way: and so she, after having staid there the Paschal Holydaies, to have finished the rest of her journey in the Company of Zacharias her Cousin, or some of his Relations. But the

former design : and privacy, in this journey seems to me much more probable ; and a chief motive of it to have bin her absence and forbearing any converse with Joseph till her Gravitation.

§. 16.

Safely arrived at her Cousins, God here also entertained her with new testimonies and confirmations of the Angels former message. For first she found her aged and sterile Cousin, as the Angel had said, far gone with child. And also, at her first appearance, ( as if the presence of our Lord and of this his Holy Mother had brought the Holy Ghost with them into that House ( as the Persons of the Trinity are never separated ) ) the child John, at his Lords approach, began to perform his homage and adoration to him ; as it were, leaping for joy ( saith the Text ) in Elizabeths womb ; and, probably, he was now first filled by this Lord with the Holy Ghost. And again ; the Mother, at the first words which the Holy Virgin breathed out to her, was also filled with the Holy Ghost. By whose instinct, she first sheweth a most profound reverence to her ( to teach the following ages their duty ) with an, *Unde hoc mihi, ut Veniat Mater Domini mei ad me ?* reverence I say ; tho she the wife of a Sacred Priest, and an ancient Matron, and Mary a young maid, and meanly betrothed to a manual Artificer ; and then, by the spirit, she repeats a second time the Angels words -- *Benedicta inter mulieres* ( being the first of all Generations that call'd her Blessed ) ; she magnifies her ready faith ; *Beata quæ credidit &c.* and, by a prophetick inspiement, prevents her in relating what had happened to her, before herself had revealed any thing thereof ; calling her a Mother, tho still remaining as much a Virgin as formerly ; and ( going one note beyond the Angel ) singing a *Benedictus* also to the new fruit of her womb ; [ *Benedictus partus ventris tui* ] ; whilst this chosen vessel meanwhile overflowed with joy, in receiving a second Annunciation from the holy Elizabeth. And now what doth the Virgin do, but, having received these Eulogies, immediatly, without suffering them to rest in her bosom, or to swell her to any elevation of spirit, offer them unto the Lord ? changeth their Magnificent *eam*, to her Magnificat *Dominum*, ( see *Luk. 1. 46.* ) turns other's praising her to her praising another, the fountain and end of all praise. Using somewhat like words as the desolate and humble Hannah, the Mother of Samuel, and ( both she, and her Song, and her Son being a type of this present story ) and interweaving with Gods praise her



her own (never forgotten) lowness; and so extolling more the favour by the unworthiness of the receiver. Then turneth the rest of her Song to a prophetick narration of the everlasting Kingdom and conquests of her Son, and of the General redemption of Israel (as appears by the last verse [ who hath holpen his servant Israel ]) from the slavery of the mighty ones; namely of the Prince of this world, Satan and his Ministers.

And from this time these two holy Persons accompanied with their two holy Babes, and headed by such an holy Priest of God, ceased not doubtless daily to unite and offer up their praises, and joies, and Hallelujahs in full expectation of the near manifestation of the Kingdom of God; and to rehearse the rich promises made in the Law and Prophets concerning the Messias: spending the rest of their time in silence, praier, and contemplation; and without entertaining one another with much secular or unnecessary discourse. And here the Blessed Virgin abode, by the disposal of Gods providence, and the guidance of that little burden she bare, in the company of these Holy and grave persons (see *Luk. 1. 6.*) (sequestred far from Joseph her espoused husband, that so there might seem to pass no carnal compliances between them, nor attempt to be made upon her sealed Virginity) till that three Months were ended, near to Elizabeths down-lying, and that the Virgins being with child might now begin to appear; which once discovered, we may suppose, would keep Joseph afterward, being a just man, at a sufficient distance from her.

§. 17.

And now after such caresses of the Almighty to Mary, such applauses first from the Angel, and then from Elizabeth; since the more beloved any is of God, and the greater Saint, the more he is to be exercised with trials, a very heavy cross is already prepared for her out of the cause of her joy; whilst that mystery concerning the Incarnation of our Lord, and concerning the election of this Virgin to be his Mother, which was so freely revealed by God to Elizabeth and Zachary, yet was conceal'd from Joseph, to exercise him and his chaste Spouse first with many cares and greifs. She being return'd home therefore now discernably with child, tho others might still look upon her with a good eye, supposing her burden from Joseph's having accompanied with her; yet Joseph, who knew the contrary, grew, and that not without just cause, highly displeased thereat, (and so much the more, if at their Espousals

§. 18.

she had covenanted with him a perpetual Virginity; ) and so intended to rid his hands of her, and to put her away. She could not but observe his changed and troubled countenance, and could not, but guess aright the cause thereof. For which suspected crime if he, being a just man, should have proceeded against her according to Law, what means had she at all to manifest or prove her innocence? which also her straying so far from home gave them still more cause to question. And not absolved, her punishment was no less than death; to be carried before the door of her fathers house, and there to be stoned to death ( see *Deut.* 22. 21. and 24. ) Or, if this could some way be avoided; yet so could not the loss of her reputation in the highest degree, in being reported dishonest and an harlot.

§. 19.

This was also aggravated by the great affection and reverence the Virgin bare to her offended husband. Of whom, besides that the Scripture gives this testimony, that he was a just and righteous man, that also which we said before of the blessed Virgin may be in some sort applied to him; that he was certainly a most eminent Saint, and one chosen by God out of many thousands, and with suitable Graces and perfections endued, who was to have that transcendent honour, above all other holy men, as to be the third person in the family of Jesus, and so often visited by Angels from God, to direct him what he should do ( see *Mat.* 1. 20. - 2. 13, 22 ); to be the nursing Father of Gods only Son, and the Guardian of his Infant exile into a forraign land; to be his Governour and Master of his House; to whom the Son of God should be subject and serve, with the strict duty of a Son to his Parent in those necessary offices, and affairs wherein he should imploy him: without any meddling with other matters we may presume, for the major part of his life here on Earth ( except only for some three daies space ( when twelve years old ) that his zeal was permitted to follow his own fathers business ). Again, who should have the nearest relation of any upon Earth to the Mother of God, committed to his care, to undergo for her and her Son all labours and provide all necessaries, and defend them from all injuries, that a Mother and an Infant in a poor and mean condition are subject to. Surely great must be the perfections of his person, who was thought worthy to guide such a family, and exteriorly to govern him that governs the world. And the dearer he was to the Blessed Virgin for these, the greater



greater torment to her must be his displeasure; which displeasure, tho on her part groundless, yet had she no likely means to remove. Should she go to him, and tell him the story of what had happened to her? But then in so much intimacy of acquaintance, why had she not done this before, when she as yet had no concernment to tell him an untruth? And, since it was such a wonder, as was hard to be assented to or believed by her when an Angel from Heaven told it to her, as joyful news; how much more incredible would it seem to him, when a woman with child by another than her husband, brings it for her excuse? and pretends an heavenly visit and intercourse to Veil a supposed Crime? Besides: her great humility and modesty, her religious silence of Gods secret and intimate transactions with her, hindred her, that she knew not as yet how to reveal to any a thing which tended so much to her own praise and honour; (For so also the Holy Ghost, not she, had formerly disclosed it to Elizabeth). Wherein she remaineth to all Christians an everlasting pattern, in any such extraordinary visits and favours of God, of what is safest for them and more perfect, if not their duty, to do. *Safest* I say to conceal such favours, for many reasons. ' Because, ordinarily, such favours cannot be related without some vanity and self-conceit. ' Because the publishing such things begets estimation amongst men, and this begets pride in the esteemed, and this pride ruins that for which we are esteemed. ' Because by it at least we seem to others to magnify our selves; and so indeed lose our former reputation with them by seeking to increase it. ' Or at least seem to disparage others who receive not the like favours. ' Or to disparage Gods wisdom in representing him more favourable to the more unworthy. She therefore, in all this storm, held her peace; and patiently endured her beloved Josephs strangeness to her; armed (as we may piously believe) both with an holy resolution and resignation of her self to suffer cheerfully and willingly whatever human crosses such celestial Graces and favours should draw after them; and also with an extraordinary confidence in God, that he would in due time make known her innocence at least, if not her honour; and own his Son, without casting the justification thereof upon the modesty of a woman. For why should he not defend her whom her obedience to him only had exposed to reproach? and why not in this time of need reveal as much to Joseph, as he had done, when no such exigency, before to Elizabeth?

Mean-

§. 20.

Meanwhile Joseph, being a good man, was not hasty, out of a suddain passion, to make her a publick example; but restrained himself for some time, thinking to do it privily (perhaps by concealing the betrothment, or giving her a bill of divorce upon some other pretence), so as might less redound to her disgrace; whose former vertues and perfections now faded and withered, as he supposed, he could not but still reverence and lament. Yet this his merciful delay served also to continue so much longer both his and her affliction. At length when the matter was ready to break forth, between his resolution and the execution thereof, *Hæc eo cogitante* saith the text, before the least rumour of any such suspicion was divulged, (that we may see, as Saints are patient in their sufferings, so God is as perfect and exact in his deliverance), the Angel now steps in, (with the mission of whom God could have prepared Joseph as well, (had he pleased), before he had first seen the Virgins swelling womb:) and in the due time frees them both from their sorrows and fears. He therefore, now the first time appearing to Joseph in a Vision by night, and courteously saluting this mean Artificer with the title of the Son of David, to mind him of his more particular relation to the Messias descending from Davids race, reveals to him; that Mariæ conception was of the Holy Ghost, and that she should bring forth a Son that should save his people from their *sins*; and therefore when born, he should call his name J E S U S.

Mat. I. 21.

The Angel here, as Zacharie in his Hymn, signifying, that his Kingdom was not to be a temporal, but (which only much concerned us) a spiritual Kingdom; and therefore that he was to come in a sutable dress, not in pomp and state, but in all self-denial and humility.

§. 21.

Joseph awaked yeilded a ready and undisputing belief to these things so incredible and new: and, (saith the Scripture) presently did as the Angel had bidden him; and took the Blessed Virgin to perpetual cohabitation with him, and sheltered her Honour. And surely this Angel's apparition, and that which he said, was now enough to deter Joseph from ever approaching this Holy Virgins bed; and to make him treat her ever after with that reverence and modesty, which her Sacred person required. As likewise the near neighbourhood and presence of this holy child must needs inspire his sanctified Soul with the same heavenly love to single life, and with the same chastity, and purity of thoughts, which was in  
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his Spouse, and which many married persons, tho much inferior to these Saints, have bin endowed with since, by the power of the same Holy Spirit, long cohabiting without touching one another. Thus therefore we may imagine these two lived together afterward in our Saviours family; enjoying now a Spiritual union much more delicious, then any carnal; and doing all conjugal duties for the breeding up of their little Infant, without tasting any of the fleshly pleasures thereof. Meanwhile, how many joyes at once ravisht this poor mans heart at his awaking ( who went to bed loaden with so much greif ) ? joyes, for the coming of the Messias whom all men had so long expected; for the Virgins innocency and honour, one so nearly linked to him and loved by him; for his being chosen, so mean a man, amongst all the progeny of David, to be Guardian to Her and her Holy child. How well he was now rewarded for his discreet proceeding and patience, in not seeking presently publick revenge or satisfaction for his suppos'd violated Bed; and again, how great consolation the Virgin now received for her past affrights, secured for ever under the protection of an husband from the obloquies of the wicked, I leave you to meditate by your-self, whilst I proceed.

§. 22.

And now this Blessed couple live securely and peaceably together at Nazareth, providing, as well as their mean condition to the uttermost was able, for the conveniencies and decency if not the state, of the approaching birth of this great Prince; Abrahams promised seed, in whom all Nations should be blessed: and Davids Son, who should sit on his Throne for ever without any successor. And this small town of Nazareth, so far remote from the Relations of David, seem'd also specially chosen by the Almighty for the more privat birth and education of his Son: wherein he might best ly hid and disguised till his manifestation to Israel. But meanwhile the Prophecy, and that a noted one, ( see *Joh. 7. 42.* ) strictly required, that this Son of David should be born in no other place, then Bethleem, the Town of David, where he also was born. And the very name of this Town [ Viz. the house of Bread as also Ephrata fruitfulness or plenty ] was also of old ordained with relation to this childs birth there; because the world should thence at the appointed time receive this bread of life; and God out of it would bring forth him, who should feed his people Israel; as the Evangelist seems to allude, *Mat. 2. 6.* And at this very place also, or close by it ( see *Gen. 35. 19.* ) the fair

fair and beloved Rachel's painful birth, and that in a journey, ( of a Son, who was called her Benoni, but Jacobs Benjamin; who was Jacobs only Son that was born in the blessed land of Canaan; and whom his Father, tho so dearly beloved, was afterward forced to part with, for the redeeming of his Brethren out of their prison in Egypt); was premised two thousand years before, for a type of the much-suffering travel of the Blessed Virgin, which should be in the same place; and for a type of this Son which she should there bring forth; who was Her Benoni also ( see *Luk. 2. 35.* ) but his Fathers Ben-jamin. Whom, tho he was much dearlier beloved then Jacobs Benjamin, yet God his Father not importuned unwillingly gave up, but unasked freely offered, to suffer far greater hardships then the other Benjamin was exposed to, for the redemption of his brethren; and for the bringing home of many more sons unto this his Father. Whom also, after these his sufferings as a Benoni, he took and set at his right hand for ever; and so made him a Ben-jamin. This therefore, and no other place, was preappointed for the Nativity of this Benjamin, the Anti-type of the other. And likewise because the eternal wisdom of God would have his Son, from ( and I may say also in ) the womb, to undergo the hardest condition which mortals are subject to, and to descend in his exinanition so far below other men, as in his honour and Majestie he was above them; that in all things, even in sufferings, as well as in glory, he might have the preeminence. Therefore he would not indulge the Mother so much rest, nor her Son so convenient a birth-place, as their poor house at Nazareth; But he, who had suffered before a long journey, ( forward and backward above one hundred and forty miles ) into the Mountainous country of Judah, must now be carried another near as far, to Bethleem before his Birth. And this also ( that we may not think he was remov'd to get honour by his birth-place ), was but a small and poor Town, and ( saving its relation to David and Christ ) of no greater account in Judea, then Nazareth in Galilee; as appears by the Prophet ( *Micah. 5. 2.* ) And thou Bethleem, tho little among the thousands of Judah, &c.

§. 23.

And to bring this about, and that, at such a moment of time, as might most distress these beloved Servants of his, God sendeth not now an Angel to Joseph or Mary to signifie to them to remove thither betimes, before the approach of Winter; and ere the Mother by her gravidity might be more unfit for



for travel, or for providing for themselves there early a convenient lodging : But, according to his boundless fore-sight and providence, he derives the cause of this removal as far off as Rome. That his Son thus early might begin to practice obedience and subjection, not only to his good pleasure, but to the beck and command of earthly Princes, he layes his design in the Vain-glorious Head of an heathen Emperor ; that he should devise an Edict, such as formerly had not bin, that all the world, the subjects of his now all peace'ul Empire, should be enrolled ; and amongst the rest, that the Jews should be enrolled, according to their Tribes, in the Mother-cities thereof. Amongst which Bethleem, tho a poor place, was the mother City of the Tribe of Judah and of David, as Jerusalem was of Benjamin. And then, that this enrolling at Bethleem should be just at such a time, as the Blessed Virgin was ready to ly down : at which time there should be such a concourse of people in this City, as that there was no receipt at all for Jesus his Mother in any lodging ; which not at any other time, save such an extraordinary concourse, could have happened. And all these accidents and casualties must concur together by the certain and unerring guidance of divine dispensation, to effect his predeterminate pleasure in every circumstance of our Saviours birth. And by such casualties it is, that God mostly useth to effect his purposes ; that he may work his works with the more secrecy and art ( If I may so say ), the more to try and exercise mans faith and patience ; whilst he seeth not the motion of that divine hand, which directs all his affairs : and again that he may shew the more his omnipotency, in making mans free will to effect his predestinations, and contingency to be the mother of necessity ; delighting to bring, as good out of evil, so certainty out of uncertainty, and beauty and order out of confusion. Where also we may note, that this Prince Augustus Cesar was, by the divine providence, introned at this time in such an Universal and peaceful Empire ; as a type of this greater Prince, that was to be born in his daies. *His type*, both in this submission of all the world unto his Scepter in this new enrolment ; and also in the Universal peace which the world in his daies enjoyed, ( never any other Prince or Empire having bin so great, nor times so calme ), betokening the Universal and peace ul Monarchy of Christ.

By this Edict of Augustus, Joseph and the Blessed Virgin  
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(when now ready to ly down ( for had they known of or undertook sooner their Bethleem-journey, they could not but have made better provision there;) and, when after her peace made with her Husband, little dreaming of such a new disaster ) are summoned suddainly to appear at Bethleem. Upon which injunction their humility presumed not on any extraordinary protection from the Father of this greater Prince, that was with them, to stay at home ( tho this seemed almost necessary in behalf of the Virgin ) but readily obeyed the command of Cesar. Our Saviour, in describing the sad destruction of the Jews, pitties those who were then to make their flight great with child; or in the Winter ( *Mat. 24. 19, 20.* ) yet this did his own holy Mother suffer; and thro so many difficulties, in the midst of Winter, so laden as she was, travell'd about 70 Miles journey over many Mountains, to the Town of Bethleem; these pious persons having first, as we may suppose, visited the Temple in their way.

§. 25.

And being arrived here, where all or most of the Inhabitants were their kindred, if now an amends were made by some good lodging or entertainment for so tedious a travel, it were something: but still new mishaps pursue them; and that Benoni, that as well child, as man, of sorrows ( *Esai. 53. 3.* ) whom she carried within her, and ( who hid from the beginning expos'd himself to his Fathers wrath, as it were a voluntary Anathema and a curse for the sins of men, wherewith he had charged himself ) giveth no release to her troubles. For here the great conflux of people, which was at this time, had already fill'd every place, fit for reception, with Guests; and tho they went from place to place, from house to house, yet every where they found a repulse: perhaps the Virgins great belly, which represented her as a troublesome Guest, occasioning, instead of pitty, a more ready denial. Thus early, even before he was born, may we say of this King the words of the Evangelist, *that he came unto his own* [ his own not only people but tribe and Kindred ] *and his own received him not Jo. 1:* thus early may we apply to him, what the Prophets foretold of him, that *he was despised of men and an outcast of the people, and that they hid, as it were, their face from him; he looking for some to take pitty but there was none. -Esai. 53. 3. -Psal. 69. 20:* and what afterward he said of Himself; *That the Foxes had holes* [ and the beasts of the Field had caves and stalls ] *but the Son of man had not where to lay his head;* [ Unless happily, by borrowing to rest it, one of their cribs. ] In



In all the time that these wearied travellers receiv'd this repulse, they being sanctified with so near a neighborhood of the Divinity, we may easily imagine, how humbly they ador'd the divine providence, without which a Sparrow falls not to ground; and what a calme and silent resignation they made of their own wills and wishes, (and those not unholy ones, as they thought, whilst not eyeing their own conveniencies, but his Sons) unto the will of God; acquiescing, without the least murmuring, or whispering, or discoursing thereof, in his good pleasure; and from minute to minute depending on his provision. And again we may consider, how sweet and acceptable to God was this Sacrifice of their undejected patience; being valued by him so far beyond the praises they would have rendered him in a prosperous and desired success, as this suffering is a more hard task, then thanksgiving.

Refused amongst men, the undeferrable time of the Virgins down-lying drawing so near, and night also coming on, they are necessitated to retire to an outhouse, a Stable, amongst the Beasts. Destitute, for any thing we know, both of light and sustenance, and any thing to rest their wearied bodies upon after so toilsome a journey save perhaps a pad of Straw. There was such a place of common receipt, on the East side, without the Town, made in an hollow Rock (as usual for Stables in that rocky Country) where was a Manger also cut out of the Stone; which place, upon ancient Tradition, hath bin ever since honoured by all Christianity, as the poor Receptacle and refuge of our Saviours Nativity: which also the Shepherds did so readily repair to, upon the Angels directing them to a Manger, as a place well known to them. And here in so cold, and not too clean, an harbour, in the dark and helpless Night, without any attendance usual to labouring women, in the midst of Winter and sharpest time of the year, the Virgin fell in travel and brought forth this King of Kings and Lord of Lords. *In the Night* I say; for when the Angel said to the Shepherds the same night; [this day is born, &c.] he meant [this night]: for the Jews begining their day at even, the day before that night would have bin called by Him yesterday; and besides 'tis likely, that the joy of Angels hastened to sing their Genethliack, so soon as the Saviour was born, which they did that night. And it was thought meet, that this Light, this day-spring (*Luk. i. 78.*) which from on high visited us, should arise, in the darkness of the Night; as a type

of that spiritual darkness, which the world lay in at his appearance.

§. 28.

Thus receiv'd into the world, without the hand of a midwife, upon the bare ground, or perhaps strowed with a little Hay or Straw, this Babe, we may presume, from his being *καὶ ἐπὶ θλάσει*, a man of sorrows (*Esaï. 53.*) and full of tears (see *Heb. 5. 7. Luk. 19. 41. Jo. 11. 35.*) fell a weeping as other Infants do; but this not for the paines which that tender age then feels from the straines and crushings of the parturition, or sudden chilnel of an open Air, nor yet for his cold harbour and Straw-bed; which miseries he foreknew and voluntarily chose, and with a smiling patience underwent; but, for mans sin, the cause of all our, and his, misery; now beginning his Intercessions for mans offences, and offering these first tears for the expiation thereof. Thus come amongst us poor and naked, his pious Mother, (whom we may imagine, (free from Eves curse,) to have brought forth without pain him that she conceived without sin; and so who was enabled presently to perform the office of a Nurse, after that of a Mother) took him up (*Luk. 2. 7.*) and cast such poor cloths about him, as her fortune, and so long a journey afforded; and instead of a Cradle, laid her Babe down to rest in the Manger of the Stable; being but a cold and hard pillow for him, if cut out of the Rock, and this Cradle at his birth not much unlike his grave at his Death.

§. 29.

*Digress.*

[After this low manner, (if I may be permitted to stay a little in Contemplation of this great wonder of our Lords *Exinanition*) to teach haughty man humility, and to confound his pride, was the Son of God pleased to enter into the world. Thus was he born, because thus born he would be: who alone amongst all Infants foreknew and preselected both the place and manner of his birth. Thus was he pleased to be brought into it amongst beasts, as afterward to be carried out of it amongst thieves. Thus was the second Adam, who might, had he thought fit, have bin created with the same preeminences as the first, in a perfect and flourishing age, pleased to oblige himself for his birth unto a woman, and for his life unto the subjection and infirmities of youth and infancy; and this place was the Paradise, wherein he was put. *He*; not an Adam from the Earth, but the Lord from Heaven. *1 Cor. 15. 47.* For the entertainment of whom, when Salomon with all his wisdom and wealth had built his golden Temple, yet was he ashamed that it was so mean and so unworthy to receive him.

Thus



Thus to expiate the former Adams, *Ero similis Altissimo Gen. 3. 5.* this *Altissimus* became *similis Homini*. Like to man in every thing; so far as to be conceiv'd and born of a Woman, because his brethren were so: That he might fulfil the Spouse's wish in the Canticles (*c. 8. v. 1.*) *O that thou wert as my brother, that suck'd the breasts of my Mother*; to please this his Spouse, as her brother he was in every thing; not leaving out, nor skipping over that sleeping and unactive age in the womb, and that loathsome and impotent condition of a new-born Infant, of which see *Exec. 16. 4.* Tho he was not intended by his Father to be employed in our affairs till 30 years of age; yet *Pudorem exordii nostri non recusavit* (saith S. Hilary) *sed naturæ nostræ contumelias transcurrit*. He submitted himself to be imprisoned for so long a time in so dark and strait a cell as a womans womb. Wherein some observe that he began his sufferings much earlier then the rest of the sons of men; because, supposed to have from his very first Conception, from the Union of the human nature to his Divine person, a perfect use of his intellectual faculties and sense of these his sufferings, when as God, in these first beginnings of our miserable life, hath suspended in others the use of reason to hinder the sense of pain. Now after that we once understand what a close imprisonment that of the womb is, what evil would not we chuse, rather, then once more undergo it? and what horreur had Nicodemus thereof, when he thought our Saviour had prescribed it (*Jo. 3*)? Yet so fervent was our Saviours love unto mankind, that he thought himself not sufficiently intimate and united unto him, unless he took up his first lodging, tho known to be so inconvenient, even within his very bowels. And as this he did at his coming into the world; so again; at his going out of it, in the mysterious Eucharist he contrived a way, how his Sacred body might enter again into us, and he dwell again within us. As soon also as freed from this first restraint, he submitted Himself to have his Hands and Feet, whose omnipotent hands had formerly made the World, taken and bound anew with swathbands, which were at last, when sufficiently grown for it, to be bound with cords, and fastned with nails. Not to mention yet-another binding, namely that of his Tongue, to so long a time of silence; no small misery to that feeble age, which wants most help, yet can ask none: but a greater humiliation to the Son of the Almighty, that this essential Word of God, and Wildom of his Father, should  
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empty it self into so long dumbness and silence, being already *an agnus ligatus, & se obmutescens & non aperiens os suum*. Who also, after he had the use of speech, yet underwent so great a self-denial in this Kind, that tho all his words flowed with wisdom ( Grace being poured into his lips *Psal. 45. 2.* ) and were all carefully laid up by his observing Mother, yet it seemed good unto him, that his Historians ( four of them ) should not mention one Word that came from this Word, till he was 12 years old, and that first word mentioned by them was a profession of his zealous obedience to the will of his Father. *Luk. 2. 49.* Again, like to man he became so far as to be made under the same Laws with them, ( *Gal. 4. 4* ); not only under the Moral, but Ceremonial too; which cost his infancy a bloody Circumcision: not under God's, but Cesar's, Laws too, the punctual obedience to which ( wherein, it were strange if a woman so great with child might not have bin dispensed with, had not God in his secret wisdom more exacted this submission of the child, than the Mother ) cost him so many afflictions attending his Nativity. Wherein he descended far below his servant the rigid Baptist, who was born at home with great resort of congratulating neighbors. And thus early began himself to give a pattern to his followers, in leaving his house, and his country; and his Father in some sense, out of whose bosome he came, and the society of Angels, into this place of Beasts. Here look upon Him now at his very lowest and weakest. And how well doth S. Pauls expression of his exinanition suit with it? That he, who *was in the form of God, and thought it no robbery to be equal with God, yet made himself of no reputation*, in taking upon him the condition of such a forlorne Infant? And that he, that was so rich, yet became to such a degree poor to make us rich. And how well now do his own words *Mat. 11. 29.* in this posture, and in this age ( the emblem of humility ) especially become Him? *Learn of me for I am meek and lowly*; and ( *Matt. 20. 28.* ) *The Son of man came not to be ministered unto.*

§. 30.

And thus it seemed meet to him, who justly proportioneth all things, the exaltation suitable to the humiliation, and the measure of glory to that of ignominy, ( *Phil. 2. 9. - Heb. 2. 9. - 12. 2.* ) in his intending to build the exaltation of this man Jesus higher then all, to lay his humiliation lower then all; and this King, being to have not one, but two comings into this lower world, the latter whereof was to be with exceeding, pomp,



pomp, and glory, and attendance, with shouting and sound of Trumpet ( *1 Thes.* 4. 16. ), with the whole Court of Heaven in all their glory, ( *Luk.* 2. 26. ) and all the Chariots of God ( *Mat.* 24. 30. *Psal.* 104. 3. ) waiting on Him, with his bright beams streaming from the East unto the West, ( *Mat.* 24. 27. ) Thus it seemed meet to his Father to dispose the first coming in exceeding lowness and contempt, desertion and poverty, that he might appear in one as *novissimus Hominum*, ( *Esa.* 53. 3. ) who in the other was to appear, as *primo-genitus Dei*. And we find Moses, that great type of our Lord, in being also a glorious deliverer of Gods people out of their house of bondage, and their Lawgiver, treated in his infancy much what after the same manner; when he lay amongst Crocodiles a weeping and forlorn Infant, in a bulrush cradle, floating in the flags of Nile, and his poor life sought-for by Pharaoh, as this Infant's by Herod. Lastly; thus it seemed fit unto Him, who bestows not heaven on man for nothing, to disguise his only Son ( through the belief in whom we can only attain eternal life ) in so many Veiles, and unlikelyhoods, now laying him in a Cratch, then hanging him on a Cross, to advance in us so much the more the worth and dignity of our Faith; to which what praise and thanks would it have bin, to have believed on him appearing, in Majesty and glory, like a Son of God, and such as we shall see him in his next Advent, where no offence of the Manger, nor of the Cross ( *Gal.* 5. 11. )? Therefore it pleased God, by eclypsing his own Sons honour, to dignify mans faith, and so increase his reward; as likewise to discover to this faith his infinite power in raising such greatness out of such littleness, in making all Kings submit their Scepters to such a poor born-child; and all nations to do him service *Psal.* 72. 11; nay, above all things, to glory in his shame and in his Cross, and to build a Temple even over this Manger. ]

The Infant being thus swath'd and cradled; we may suppose the Holy, Joseph and Mary, who thro this veil of his poverty yet well discerned who he was, and presently fell down and worshipped this new-born *Emanuel* ( turning this privacy and solitude, and freedom from the tumult of the Town, desertion of attendance, and silence of the night, to an elevation of their devotion and Christmas Vigils ) well pleased to see themselves surrounded, tho with poor yet none but innocent, Creatures, and such as had never offended their Maker; whilst sinful man was deem'd unworthy of such a celestial society.

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Overjoyed in their first sight of this divine person, the desire of all ages; dedicating the whole service of their lives to his constant attendance, and again, receiving from him those sweet smiles, and those endearing looks, which the love and gratitude of one, who tho an Infant in age, yet was then mature in all wisdom, and who had nothing of a child in him save the weakness and humility, did think fit to return to so great pains, and so devout adoration. Thus they remained solicitous for nothing in so great extremity; but saying to themselves some such thing as S. Paul, in contemplation of the riches of the same Lord (*Rom. 8. 32.*) *God, that hath given us his only Son, how shall he not with him also freely give us all things?*

§. 32.

Leaving now these holy persons in the deep and silent contemplation of the mysteries of the Almighty in that God-infant, which lay before them, and exercising the greatness of their faith in the lowness of outward appearances; Let us go forth, and see what meanwhile occurred in the fields near adjoining.

§. 33.

The same night that our Saviour was born, there happened to be some Shepherds, whilst all the rest of the world were at their ease and asleep, watching over their flocks, in the same plaines, where heretofore David himself, the Father of our Lord, had many a night watched over his: these Bethleemites being his successors in the same trade and occupation. Which innocent and simple manner of life spent in guarding the most harmless, and the most profitable, and the most shiftable, of all creatures, not engaged in much business, solitary, and leaving the mind free for much contemplation, was also that of the first Saint, Abel, and of the Patriarchs before David, to whom the promises of the Messias were made. Poor and mean persons they were, as we may gather from their employment, who else would have had a servant to have watched for them on so long nights, in so sharp a season. God's great love, to man and to the honour of his Son, was pleased instantly to communicate and reveal both to the Jew and to the Gentile (yet not to all, but to some chosen witnesses of both) the birth of his Son, the same Saviour to all people *Luk. 2. 10.* that this Prince at his first entrance into the world might receive due adoration and homage from the representatives of them both. He therefore, for the body of the Jews, in his infinite wisdom, made election of these poor Shepherds; (as he did at the same



same time, of the *Magi* for the body of the Gentiles.)

Hereupon to these Shepherds descendeth an Angel (vested with very great glory and light (saith the Text, *Luk. 2. 9.*) for doing this new-born Prince the honour, in such his low condition) to tell them the joyful news of the birth of a Saviour, which was Christ the Lord. *Luk. 2. 11. a Saviour*, not of our bodies, or estates, from our temporal enemies, for a while, (unconsiderable salvations; *fear not them, that can kill the body, &c. Mat. 10. 28.*) but of our Souls, from our sins, from our Ghostly enemies, from spiritual wickednesses in heavenly places, from Abaddon the Prince of the bottomless pit, from prisons, and chains, and darkness, and tortures, and deaths, eternal. And the Angel gave them this sign to know him by, that they should find him lying in the Manger of a Stable: a strange sign of so great a Prince; but yet not so improper for such a Saviour, who was to restore the world by humility and sufferings, as it fell by pride; and a very distinctive sign, such as was common to no other Infant; and a sign which could not but encourage these poor men to go, and see, and pay their duties to him; where they should find no repulse at the Gates, nor needed some great Patron to convey them into his Court, or bedchamber; the place, the entertainers, and all other accoutrements about the Babe, being very suitable to such visitants.

§. 34.

And presently after the delivery of this message, there came down into the Air above them, a great Troupe of the heavenly Militia, (who rejoycing when repentance happens to one sinner (*Luk. 15. 7, 10.*) did now much more, when salvation came to the whole world,) with great joy, celebrating the new birth of their Masters son, the Saviour of men, and the Lord of Angels; and singing his Nativity-song in the sight, and hearing of these ravished Shepherds, that others also might hear it from them.

§. 35.

The subject and matter of which Song was this: Peace to the Earth, under this new-born Prince, not from a Temporal enemy, but from the wrath of the Almighty. Reconciliation between God and man (formerly a child of wrath *Eph. 2. 3.*) by this Mediator-Babe God and man. Cessation of war between Earth and Heaven, (the only war which men had cause to dread) Mans former offences against God being now cancell'd. And the Angel removed that formerly guarded Paradise against us with a drawn sword (*Gen. 3. 24.*) thro this only-

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sinless Infant taking our part, and being Emanuel, God with us. -- Good will towards men; yea *ὡς πρός ἀνθρώπους*; Good-will and well-pleasing; such good will to man as God had to this Babe his own Son; which he expresth elsewhere in just the same terme, *Ἐν ᾧ ἐδόξασεν* *Mat. 3. 17.* such well-pleasing in man, as to make his only Son not an Angel, but a man. -- Such peace and Good-will from God toward men below; and Glory, for it, from men and Angels, the welwishers of men, to God on High. [ But yet perhaps another Glory sung by the Angels to God on High, with reference even to themselves. For this Babe is said not only to be a Head of men (*Col. 1. 18.*) but of Angels *Col. 2. 10.* (from which it follows, that Angels are not only his subjects, but also in some sense his members) and God the Father is said, to gather together in one, in Him, all things; not only which are on Earth, but also which are in Heaven: (*Eph. 1. 10.*) and further yet; to reconcile unto himself by this babe (making peace thro the blood of his cross) all things whether they be things on earth, or things in heaven (*Col. 1. 20.*). Even those things in heaven receiving some benefit, it seems, (tho we do not well know in particular what) some further sanctification, or illumination, or recommendation to the Deity thro Him; by whom as these Angels were created, so it is said that they were created also for Him (*Col. 1. 16.*) and they, as all the rest of the Creation, are acceptable, and well-pleasing to God only thro Him, being of themselves of no value without Him. Besides, the whole Creation being said (*Rom. 8. 22.*) to groan under sin, the whole Creation may be supposed to be some way or other releiv'd, by this Expiatour of sin. And (*Heb. 9. 23.*) there is mention of a purifying, even of the heavenly Sanctuary, the habitation of these Blessed Angels, by this Babe; as if that had bin some way polluted by the fallen Angels sin, as the Earth by man's. And (*2 Pet. 3. 13.*) 'Tis said, that as a new earth, so new heavens, shal-be made, wherein dwelleth righteousness; as if the present, at least the lower regions of them, retain'd some contagion of unrighteousness. See *Job. 15. 15. 25. 5.* And (*Eph. 6. 12.*) there is mention of wickedness, dwelling now in heavenly places; and (*Job. 1. 7.*) of that filthy Fiend Satan, by Gods permission, appearing there, after his perambulation thro the earth, in his presence, amongst the sons of God. And (*Rev. 12. 10.* we read of a war in heaven, between the good and bad Angels, and of the ejection, from thence, of the Evil Angels, by the power of Christ. Pardon this excursion:



sion: for we can set no certain bounds to the benefit, which the whole Creation hath receiv'd thro' this Infant of God. For whom therefore all the Angels of God, as well as men, are obliged to sing; *Gloria in excelsis Deo.*]

And what the Shepherds heard these sing, at the same time, sung all the rest of the whole Host of Heaven, and went, and paid their worship, and adoration to the child in the Manger, according to the Edict of the Almighty. *Psalm 97* 7. mentioned *Heb. 1. 6.* - *Who when he brought in his First-born into the world, said: And let all the Angels of God worship Him.* And the Apostle, in description of the mystery of the Incarnation *1 Tim. 3. 16.* after [God manifested in the flesh] adds; [seen of Angels] perhaps with special relation to this solemn visit, and doxology of theirs, at his Nativity. And St. Peter further saith *1 Pet. 1. 12.* That they even longed to look into this matter, as if they could not be satisfied with seeing it, it pleased them so well. Of this honour done to the only begotten of God, at his Nativity, by the Angels, how much was made visible to Joseph and Mary in the house, besides this that appeared to the Shepherds in the field, we know not; but meanwhile are bound gratefully to admire, how free from envy, (the cause of some of their fall) and how full of love, and benevolence towards man, these more noble Creatures were; exulting, and praising God for this honour done their Inferiours, whereby these miserable creatures when sitting in darkness, and in the shadow of death, eternal objects, together with the fallen Angels, of Gods wrath, were now by this Babe, advanced into their society, and made sons of God, and Heirs of Heaven: nay in some sense advanced above themselves; God passing by the substance of Angels, *Heb. 2. 16.* and making this babe, his Son, eternally to wear the form and fashion of man rather, *becoming flesh of his flesh, and bone of his bone.*

§. 37.

When the Angels had sung to the listening Shepherds this Song, this Troop ascended into heaven again, and went out of their sight: and the believing Shepherds, not valuing the harm which might happen to their forsaken flocks, made hast toward Bethlehem, to see this Lamb of God, shall I say, or Shepherd of Israel? (for by both these titles he hath delighted to be stiled. *Jo. 1. 29.* - *10. 11.* - *Ezek. 34. 23.*) where they found the Babe as described, and fell down and did their homage to Him (in a representation of the whole nation of the Jews; and, we may presume, offered some small present; (as is usual to

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great Princes by their Subjects,) and as afterward we read the *Magi* did, for the Gentiles). Whom this Spiritual Prince rewarded richly for their pains, in spiritual things; in illuminating their minds, and enflaming their hearts with a love and zeal of his glory: for, their faith not stumbling at the lowness of his outward appearance, his poor lodging, his hard bed, his coarse swath, his mean attendance, they departed praising and glorifying God that a new Saviour was born to Israel, and divulging abroad the Vision of the Angels and the wonderful things they had heard and seen concerning this child (*Luk. 2. 17.*) These poor Shepherds, being chosen for the first preachers of the coming of the Kingdom of God; (as afterward were the poor Fisher-men,) and begetting a great wonder saith the Evangelist *Luk. 2. 18.* in the Bethleemites with their story. Yet probable it is, according to the poor and unknown condition of life, that the son of God had chosen, that their wonder by his secret influence upon them, was so restrained as not to proceed to any farther inquiry after these Holy persons, and that the child and his Mother receiv'd no visits upon it, nor better entertainment and accommodation there. And this noise that was made, upon the jealousy raised afterward in King Herod, served only to involve this Infant-Prince and his small family in much greater perils, and the peoples present admiration was more unsafe to him, then their former neglect. Nor did the Bethleemites enjoy the Honour of having this Saviour of Israel born amongst them, without their bearing also his Cross, and that a heavy one, not long after it. After this early Predication of the new Messias the poor Shepherds return'd to their flocks, rejoicing, as for the mercy shewed to Israel in general, so for the great favour done them in particular, that they should be the first (besides his parents) that should behold the Messias, and hear the Musick of Angels; and divulge this good news to the great, and to the wise ones of this world.

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*Digress.*

[Where I may not pass further without pausing a little to contemplate the ordinary course of Gods wisdom in this matter. For many great men doubtless there were, of the tribe of Judah, at this time, in this City, who probably would have entertained with joy such a revelation, concerning the birth of the Messias; who might also with their riches have maintained, or with their power protected, him: Yet God did not think fit, to send an Angel with this joyful news to any of them,



them, but only to the poor Shepherds, from whom the great and learned ones were to receive it. As likewise, from the very conception of this Prince, God had hitherto dealt with low people; and the honours done to our Saviours person and to his relatives, in the frequent descent and visits of Angels were invisible to the world, and communicable to it only upon their relations, whom their mean condition made less authentick. And we see, in this infancy of the Gospel, the truth of those scriptures fulfilled. -- *Not many mighty, not many worldly-wise, not many noble are called. - God hath chosen the weak and base things of this world to confound the mighty. - Blessed are the poor for theirs is the Kingdom of Heaven. - And our Saviours message to the Baptist: Pauperes evangelizantur, to the poor the Gospel is preached; as if, as he came poor, so he came only to the poor.* For which good pleasure of his Father S. Luke chap. 10. 21. expresseth, upon a certain time, a great exultation in our Saviours spirit, breaking out into this expression; -- *I thank thee, O Father, Lord of Heaven and Earth [and to a free and absolute disposer of all his favours] that thou hast hid these things from the wise and prudent, and revealed them unto Babes: Even so Father, for so it seemed good in thy sight.* (By which we may gather, how welcome to his infancy was this visit of these poor, sent to him by his Father).

And why such thing seems good in his sight our weakness may discover many reasons. 1. Because it is said, that he *hateth the proud and giveth Grace and favour to the humble.* Now riches and honour are seldome severed from pride, and humility more often accompanieth meanness and poverty. An hungry Shepherd trembling with cold in an open field, and overwatched is in a more humble and mortified posture for receiving visits and revelations from heaven, then one that is full of all good things, well attended, delicatly lodged and taking his ease; the elation or demission of the mind commonly rising and falling with the indulgences or sufferings of the body, and the flow or ebb of our fortunes. But, 2ly. were all conditions equally disposed for such favours; yet he delights (as is said before) to chuse the meaner and weaker Agents for his instruments in great affairs, the more to shew his omnipotency; whilst out of these babes mouths he perfects his praise, and by the feeble things of the world confounds the mighty. 3ly. He doth this also, to imploy and heighten the dignity of mens faith in matters of religion, which, when it believes only what it sees,

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or is clearly demonstrated to it, must needs be of very little esteem and reward with God. But great faith is where little sight or conviction: and where love and the Will have the greatest hand in the Composition of it. To such believers God counts himself exceedingly indebted; and wherever our Saviour met with any such faith in the Gospel, he fell a-magnifying it very highly, and granted presently whatever it desired. --*Great is thy Faith, be it unto thee, even as thou wilt.* For the growth therefore of these great faiths it is, that God discovers only to a few, and those of less authority, what he would have to be believ'd by all, that so he might rest more engaged to their submission, who have the weaker perswasives or impulses to it. Or, 4ly. Had he no other motive at all thus to distribute his favours, yet this he may do, to have the return of a greater measure of praise and thanks for them from such receivers. For God receives the greater acknowledgment for his gifts, the more mean and unworthy the persons see themselves, to be on whom he bestows them: More when he gives them to a poor Shepherd, then when to a great Rabbi; which commonly, whilst they render the one grateful, make the other proud. But lastly, the Kingdom of this new born-Prince was to be quite another and a contrary thing to the Kingdoms of this world. It was to be a spiritual and a celestial one; and so founded in great humility and mortifications of the flesh, and of this worlds lusts; founded in denying mens-selves, and forsaking all things that are dear unto them, and taking up several sorts of crosses; and those that enter into this Kingdom are to be only the poor; *poor*, one way, or other; either in estate or at least in spirit: so that in this Kingdom, wherein those of low degree are exalted *Jam. 1. 9.* the rich and Honourable are to be made low, that they may be exalted. (*Let the rich rejoyce in that he is made low. Jam. 1. 10.*) And in their affections at least to become another thing, then they are in their fortunes, (*They that rejoyce to be as tho they rejoyced not; they that purchase, as tho they possessed not; they that use the world, as tho they did not use it*); and tho they be as big as Camels, yet they must become as small as a thred to get into this Kingdom *Mat. 19. 16, 21, 23, 24, 26.* which only admits the small things of this world. Which thing, since it is so hard to do, tho possible, therefore hath voluntary secular poverty, ever since the times of the coming of this Prince, bin had in such esteem; because the poor only in spirit, that remain still rich



rich in Fortunes, are forced to bear one heavy Cross more than any other poor, (which many of them sink and miscarry under, and are not able to go through with it): namely, the trouble and anxiety of a prudent dispensing those goods and revenues, of which God hath made them only his Stewards, not Masters: and by possessing, living in a continual Temptation from, them. Now since this Kingdom hath such an Antipathy to this present world; First none surely are more fit to entertain, or be entertained by, this King than those who have least of it. Like adheres to its like; and had the Great ones bin sent to the Stable to worship this Prince lying amongst their horses, instead of the Shepherds, likely their knees would have bin more stiffe: and they that asked; Can such a Prince come out of Galilee or Nazareth? would much more; Can such a Prince come out of a Stable? and scorning to be subject to one so far below them would have become Traitors to Him, as Great Herod was, sooner then Disciples. 2ly. None so fit also to preach such a Kingdom to the world as the poor, and those who were not themselves full of the possession of those things, the contempt whereof they counselled to others.]

Now to return to the Blessed Virgin and her husband. We see how the same night, that was so full of straits, the joyful Shepherds coming in and relating, see *Luk. 2. 19.* as an occasion of their coming, their vision, the message and song of Angels, revives their spirits, and recreats their affliction. Their *heaviness* endured not all the *night*, but joy overtook it before the morning; and the scandal of the Stable was removed by the glorious appearance in the feild; whilst the child despised by earth was magnified by heaven. [And we may observe that this great humiliation of the Son of God was every where mingled with some state; *state* beyond all other sons of men. When conceived, a great Angel of presence is sent before with the news of it; -the Virgin going to Elizabeth, She inspired from heaven falls a-magnifying him and his Mother; -return'd to Joseph, an Angel declares to Him the Holy Conception and greatness of this Prince; -Born in so mean a roome at Bethleem, Angels appearing in the Air discover it to the Jews and sing a *Gloria in excelsis* to Him, to counterpoise that ignominy *in infimis*. And a new Star appearing in the heavens at the same time manifests it to the Gentiles. And so hereafter; when presented in the Temple, Holy Simeon and Anna proclaim him. The Infants life conspired - against by Herod, an Angel discovers

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discovers the plot; and ( afterward ) in Egypt reveals to them the death of his enemy. Baptized by John, the Holy Ghost in the shape of a Dove comes down and sits on his head. Upon his fasting and humiliation in the Wilderness, Angels come, and Minister unto him. Before his going up to Jerusalem to suffer, Moses and Elias in great glory visit him. In his greatest agony and faintings in the Garden, an Angel is sent to restore strength to him. And, to shew the common intercourse he had with Angels, and how he had these subjects of heaven continually at his beck and service, see what he saith to Nathaniel *Jo. 1. 51.* -and to Peter *Mat. 26. 53.* -Lastly, when murdered by the Jews, the Sun loseth its light, and the earth so trembleth, that the Rocks of it rent in peices; when his body buried, Angels sit at the Head and feet of his Grave. After so shameful a death followed so glorious a resurrection, and ascension into Heaven in a bright cloud of Angels. Thus, to great humiliations God not only giveth afterward ( after a resurrection, or so, ) but presently intermingleth great honours, and like exaltations; and hath given an example thereof in this Head, that the same might be securely expected by the members.]

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Now whilst these honours were done Mary's Blessed Infant from on high, ( in which honours of their children, Mothers use to glory more, then in their own ), the Evangelist, noting the modest and silent behaviour of the Virgin, saith, that whilst all that heard wondred at [ and magnified ] these things, *she kept and pondered them in her heart; Luk. 2. 18, 19.* took great notice, without much talk, ( tho her glorying in Him had bin a right glorying, being glorying in the Lord. *1 Cor. 1. 31* ), covering all these things that had happened for the present with great taciturnity and humility, and perhaps not without some presage of the hatred and envy which her Son was afterward to suffer; which things in due time after our Saviours humiliation, and resurrection was passed, she revealed to the Apostles and other disciples; from whom this Evangelist received them. ( *Luk. 1. 1.* ) Meanwhile we may imagine how these strange accidents still increased ( if capable of increase ) the silent and reverent deportment both of Joseph and Mary toward the child, Jesus; whilst the little Babe in the cratch, by the secret influence of his divine power, guided all these occurrences, and made these persons so near him to do only such things, as done might be acceptable to Him.

A com-



A compleat week was now passed over, and the eighth day ( the number for all perfection ) was now come at which time the law required Circumcision of all male children *Lev. 12. 3.* so to enroll them into the family of Gods Church, and render them heirs of the Covenant ( made with faithful Abraham ) of redemption, benediction, and an eternal inheritance thro his seed that wasto come, our Lord Christ. Of which Covenant Circumcision was, from Abrahams time, appointed in Gods Church, as a Sacrament, and seal ( *Gen. 17.* ). The Blessed Virgin therefore, and her most pious husband, diligently performed to this Holy Babe the solemnities thereof. Of which solemnity, if we may make ( where the Law is silent ) any conjecture of the Ancient, from the modern, rites, the manner of later times is ; that it may be done by any person even the Father of the Child, ( and we see Moses his Sons were circumcised by their Mother *Exod. 4. 24.* ) but yet is usually procured to be done by some person well experienced in the practice thereof ; may be done also in any place, either more solemnly in their School, or Synagogue ; or more privatly in their own house. Two of the kindred or near relation, are as it were a God-Father, and God-Mother to the Child, the woman bringing the Infant to the place of Circumcision. -- The man sitting down and holding it in the Circumcision ; after which, done with a stone-knife, some drying medicines are applied to the wound, and so it is bound up, and usually within two or three daies perfectly healed. During the action the 128 and some other *Psalms* are sung ( by which also the Infants crying is not heard ) and a name given to the Child by his Parents appointment. ( See *Luk. 1. 59.* ) Lastly some festival entertainments, and Congratulations are made to the Parents by their kindred, and friends, as in a time of joy. See Leo Modena a Jewish Rabby in his *Ritus Hebraici. Part. 4. cap. 8.*

Now, considering that the Blessed Virgin, and her husband were meer strangers in this place ( The Lord seeming to have said to this his Son, for his greater exinanition, ( even before he was born, ) and to his poor Mother, as he did to Abraham, *Egrede de terra tua, & de cognitione tua, & de domo Patrum tuorum* ) removed from all Consolations, or assistance of Kindred, or acquaintance, and their Condition also very poor, it is probable, that our Lords Circumcision was suitable to his birth ; done after the rudest, and plainest manner, and with small, or no attendance ; some mean lodging perhaps hired by Joseph

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*Gen. 12. 1.*

in the Town wherein this Ceremony was performed, or also (as some rather think) dispatht in the Stable, or Grott by Joseph himself. In which Grott also, or in some private hired room, this Holy Family may be imagined, according to the highest rule of perfection, to have sojourned till their departing into Egypt, without any secular acquaintance, in great Solitude, silence, and Devotion, and exceeding reverence to the Holy Child Jesus, as the divine Off-spring. Joseph by the gain of his Trade providing necessaries for the Virgin, and the Babe; and treating the Mother also, as a consecrated Temple of the Holy Ghost, with a most pure, and chaste honour, and respect. Jesus meanwhile by his omnipotent influence working in both their hearts what was acceptable to his Fathers will to be done unto him: Restraining also, by the same divine oeconomy, the wonder, and devotion both of the Shepherds, and other Inhabitants, to whom these had told their discoveries in such a manner; as that all expected rather what would follow afterward, than curiously searched into what was transacted for the present; and so, as that their great awe presumed not so far as to visit this new-born hope of Israel, or to perform any respect, or service to him, which did not suit with that low Condition he had chosen of living poor, unknown, solitary, and exposed to all hardships; in which his Parents also may be thought to have served him in great privacy, and silence, and without talking, or conversing much abroad. As also the Evangelist observes, that whilst the Shepherds divulged the wonders of his birth, yet his holy Mother kept all private, and pondered them in her heart, as a much-considering, silent, woman. *Luk. 2. 18, 19.* And so we may conjecture that the visits both of the Shepherds, and the Magi, were both performed by them and received by Mary, and Joseph, with such a profound reverence, modesty, and silence, as became a Temple, rather than a Stable: and as was suiting to the presence of so great a Majesty; though mean and weak in his outward appearance (for this appertained to his present state of Humiliation) yet most commanding, and powerful in his divine influence, and energy, on all those who approached him, and whose Conversation he admitted. For already his humanity also, by the union to it of his divine person, is to be esteemed replenished from his first Conception with the Holy Ghost, and with all wisdom, and not to have, as the bodily, so also the mental, impotencies, or weaknesses of Infancy.

This



This his Circumcision therefore seems to have bin performed as with the greatest reverence, so privacy, hardship, and inaccomodation. And, if the Institution, and Signification of this sacred Ceremony be well examined, we shall find our Lord here entring upon the stage of his sufferings with the performance of one of the greatest acts of humility, and voluntary obedience that his whole life afforded; and that his Circumcision, and his Cross, i. e. the first, and the last act of his life, were the two greatest abasements, that his celestial, pure, and unspotted Person descended-to. In both which he was content to appear to the world in the Similitude of sinful flesh, *Rom. 8. 3.* and to be numbred amongst the Transgressors, *E/ay. 53.* and to bear the penalties of sin, as if he had bin a sinner. As in that last act to be condemned for the greatest Malefactor, and Blasphemor, and destroyer of the law; so in this first to suffer, as a sinful Son of Adam, an expiation of that Original Guilt, with which he was never stained; and that not a washing only with water, as it is now in baptism; but a shedding of his blood. For though Circumcision (then) was a Sacrament of the same Evangelical Covenant, as now Baptism is, yet was not this expiation (then) to be without shedding of blood, as a type, and figure of what was to come, till the true blood of our Redemption should be shed upon the Cross, after which now the Ceremony of a muration only with water sufficeth.

[ To digress a little here, the more exactly to weigh the just importment of this Ceremony, which if you think an impertinency, you may pass on to § 56. For Circumcision, and the obligation which then the people of God had to it, thus the case stood. Adam being fallen from his original righteousness, and so having lost the Grace of God, and being become unable to observe his commands, and, by the breach of them, liable to eternal death, and the loss of the heavenly inheritance; yet God, in compassion to him, then promised a seed, that should bruise the head of that serpent that seduced him *Gen. 3. 15.* and by whom should be had redemption, pardon of former sin, restorement of Grace and of the Holy Spirit to keep Gods commands so far, as this Covenant of Grace required; and a new benediction, and introduction into the heavenly inheritance, to all the faithful, and children of the Gospel. And so by this promised seed, and in this faith, and Covenant Evangelical, were all the holy men preceding Abraham, even from

Adam, Abel, Enoch, Noah, &c. redeemed, and saved. And Fathers of the faithful (also before Abraham) all these were in respect of their spiritual posterity; and probably had some different ceremony from the rest of mankind, by which they were initiated into this Evangelical Covenant, and constituted members of Gods Church; tho Abraham first, *κατ' ἐξοχὴν*, bare this name for his faith in God singularly eminent among the rest; He believing (as the Apostle saith *Rom. 4. 18.*) with his wife and family in hope even against hope, first in relinquishing at once his country, and kindred, at Gods bare command, not knowing (saith the Apostle *Heb. 11. 8.*) when he went out whither he went; 2ly. and then in believing Gods power to give him issue in such an old age; and lastly after he had issue, in that most transcendent effect of his faith, the oblation, and slaughter of his onely Son, in whom were made the promises. To him therefore more expressly, than formerly, God renewed his promise (as he did afterward again to David) that this promised seed should descend from him; in which seed all, both he, and the rest of his seed, i. e. so many as were sons of his faith, even amongst all nations, as well as the Hebrews, should be *blest*; i. e. should obtain redemption, remission of former sin, a new sanctification by Gods spirit, and ability to observe his laws; and lastly, the inheritance of the heavenly Canaan. (See *Gen. 22. 28.* compared with *Galat. 3d Chapter*: which latter may serve for a comment upon the former.)

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This Covenant God made with Abraham's faith: And then, for the time preceding the coming of this Seed, even of this Blessed Infant Jesus who should accomplish this Redemption, he instituted for a Seal of this Covenant between them; and that as well for all Profelytes of the Gentiles, as for Abraham's carnal posterity, *Gen. 17. 12, 23.* Instituted, I say, the Circumcision, and cutting-off of the prepuce of that member, in which, after mans fall, first appeared the effect of sin, and the rebellion of the flesh against the Spirit. Of which rebellion our first Parents, in the beholding it, were so much ashamed; which shame also hath adhered to all their posterity. By which Circumcision of Abrahams flesh were signified to Him the very same things through this seed then promised, as are now to us, by baptism, through the seed now exhibited; namely, his renouncing cutting off, and mortifying the former lusts of the flesh, and of sin in his members; and becoming a reformed and new Creature to walk thereafter (by grace conferred through this



this seed ) in all purity and righteousness: at which time God therefore also as to new Creatures gave to him, and his wife, new names *Gen. 17.* changing them from Abram and Sarai, to Abraham and Sarah.

Now in this sacred Ceremony, as God engaged, on his part of the Covenant, redemption from sin, and Grace restored through the promised Seed, to Abraham, and to all those who were his spiritual Sons, and who walked in the faith of the Gospel, ( I mean, the faith concerning the seed, and the means of their Salvation ) which faith was preached unto them more or less clearly according to the several degrees, in different ages, of the manifestation thereof; so Abraham, and his Sons *Gen. 17. 1, 12.* on their part engaged the sincere observance of all Gods Commandements, so far as in this Covenant was required of them. Where also it came to pass, ( but by their own fault ), that so many of Abrahams natural Children as received Circumcision, by which they engaged themselves to the observance of Gods law ) and yet were not also children of the faith of Abraham ( according to the revelation of redemption through this seed ) by which faith they might become partakers of remission of their former sin, and of the return of Grace through the same seed: so many I say were put in a much worse condition by their Circumcision, than they were in formerly; contracting by this a new obligation to Gods law, without ability ( by reason of their want of faith ) to perform it, and without a partaking of the merit of this seed, whereby to be pardoned their transgressions against it. Of which Circumcision therefore may be said the same, which the Apostle saith of the Promulgation of the law, in the 7th Chapt. to the Romans. And the same thing, still, happens in baptism to so many as receive it without a due faith, and without any donation of Grace; they making therein a new engagement to the observance of Gods Commandements without ability to perform them.

This being the story of Circumcision, which was a seal ( we see ) of the Evangelical Covenant made in the promised seed; and presupposed former sin, and through this seed effected a purgation from it; this eternal Son of God, therefore, who came from heaven, and who was conceived in the Virgins womb, not of the seed of man, but by the Holy Ghost, and who was this very promised seed that was to redeem Abraham, and his posterity, needed not at all to be circumcised; both because not guilty of sin; and because himself was the redeemer,  
and

§. 48.

§. 49.

and seed promised, from whom Circumcision received its efficacy. And what greater indignity could happen to his sanctity, and purity, than to be circumcised in his flesh, who never knew any rising or rebellion of the flesh; nor contracted from our first Parents any stain thereof? For though our Lord was, by the flesh taken of his mother, a Son of Abraham, and Gods law was very strict, that every Male of his posterity should be circumcised, or else cut off *Gen. 17. Lev. 12*; yet, seeing such a law was prescribed to Abraham's posterity with reference to sin (as also most of the laws Ceremonial were) such law extended not to any of Abrahams seed that should be without all sin, as our Holy Lord was.

§. 50.

But though this spotless babe was free from any obligation to Circumcision in this respect, yet many other reasons, and motives there were, for which his divines wisdom, chusing such a way as he did for mans redemption, thought meet to undergo it; as also in like manner he received, and passed through all the other Sacraments of general obligation, that were appointed by God his Father in the Church, both old, and new: the one, as a Son born under the law, and all its Ceremonies; the other, as a Father, and founder of the Gospel, and all its Rites. As for his Circumcision then, besides those reasons ordinarily given for it: that he admitted it, to shew the truth of his human flesh, against those Heresies, that afterwards arose, contending that he had only a fantastical, and apparent, or if a true, a celestial, Body: Again, least that, by not receiving it, he might seem to disallow of Circumcision, or also might appear a breaker of the law, to those who knew him not to be pure, and exempt from original sin; likewise, that thus he might bear the true mark and badge of Abrahams seed, and not be rejected by them as none of the true Messias, on this account; who was sent in the first place to the house of Israel, *Mat. 10. 6.* and a Minister of Circumcision *Rom. 15. 8.* the defect of which surely would have bin a greater accusation, than his Original out of Galilee; Again, that he might practice an obedience, and conformity for peace-sake, though in a matter not obliging, as he did afterward in paying tribute *Mat. 17. 27. ut non scandalizemus eos.* I say besides these reasons sufficient for his non-omission of that sacred Ceremony, there seem to be others yet more considerable.

§. 51.

1.

For first Circumcision (as also baptism afterward) was not administered only in relation to sins past, as an expiation thereof, but



but also as a door of entrance into the Church, family, and household of God, and into a new Covenant with God for the time to come; by which, from Abrahams daies till the accomplishment of our redemption, this family was distinguished from all the rest of the world; and a strict pact, and Covenant passed between God, and all such persons, for the future; whereby they engaged themselves on their parts to walk sincerely in his laws, in newness of life, as his obedient Children, receiving then as it were a new nature, as well as a name: and God engaged on his part, to be their Father, and protector, and exceeding great reward in bestowing upon them the inheritance, and possession of an heavenly Canaan. Now, as to such significations of Circumcision, and the other Church Sacraments, though not as to the real effect of them upon him, (as the effect of the Sacrament is also, by others, many times had, before the receipt thereof) these were more compleatly fulfilled in our Lord, than in any other. For he entred into the Church, and household of God, not as a simple member, but as the Father, and Head thereof; not as a Son of God by Adoption, but as that true natural Son, and seed, through whose merits all others entred into this Covenant of Grace. As for the performance of the Condition of this Covenant, never any undertook, and walked therein, in such perfect obedience, and new life, and circumcision of all carnal and rebellious lusts, as himself: Nor ever any received so high an eternal inheritance from God by vertue of this Covenant observed, as his Humanity did.

But 2ly, yet further, as Circumcision hath relation to sin, so the humility of our Lord also entertained both it, and all other sacred expiations of guilt, in the disguise of a sinner. For his eternal wisdom thought meet, for the more proper, and satisfactory destroying of sin, to cloth himself in the likeness of sin; and to take all the appurtenances, and shames thereof, save only the very guilt it self, which his purity could not admit; and, being without sin, to suffer to the utmost what to other sinners was due, and to perform to the utmost, what of others, as sinners, was required. That he might thus as it were in their stead give all satisfaction to his Fathers justice in his sufferings, and to his laws, in his obedience: to his laws, not only the Moral first given to man in innocence; but also the Ceremonial prescribed to sinners for remission of guilt, in observing which Ceremonies they also a second time failed; and so these also

§. 52.  
2.

also, as well as the Moral, were a hand-writing against them *Coloss. 2. 14. - Eph. 2. 16.* These therefore he also undertook, that by the merit of his exact observing these laws, and satisfying his Fathers justice therein, he might remove also this second hard, and unsupportable yoke from off their necks *Act. 15. 10.* and purchase for them the perfect spiritual effects thereof. So, by Christs Circumcision (saith the Apostle *Col. 2. 14. - Eph. 2. 15. - Gal. 3. 24, 25. - Gal. 4. 3, 4. 9.*) we are circumcised with the Circumcision made without hands, in our putting off the body of the sins of the flesh [which cleansing from carnal lusts, is the Spiritual Grace of the carnal Circumcision.]

§. 53.

Again, the Ministry of the Baptist succeeding that of the law, who was sent to sinners with a baptism of repentance, to prepare them for receiving afterward from our Lord the baptism of the Spirit, our Lord hastened now again among other sinners to receive from John this baptism of repentance, and to fulfil this *righteousness*, or duty of sinners, as if he had bin a sinner too (to the wonder of the Baptist, to whom God then-revealed him and his all-sanctity): and, after it, he betook himself to a long penance, of solitude in a desert, of fasting, and prayer, accompanied also with strong temptations from Satan, for six weeks: and afterward all his life long he endured reproaches as a sinner *Rom. 15. 3.* and though the Holy one of God, he sequestered not himself from the more publick offenders, but conversed freely with them, not out of love to sin, but to the sinners; though it turned much to his disesteem, and prejudice, with those who pretended more sanctity among the people.

§. 54.

Thus he, not only as the second Adam descending from heaven, entred upon the first Covenant of works *Hoc fac, & vives*, and fully performed the natural, or moral law, in all the points thereof; but also as a Son of Adam fallen, and taking upon him the curse of his sin, though not deriving from him the guilt of it, he entred upon the Covenants of Grace, and expiations of sin, made with Abraham and the Patriarks; and, in the stead of sinners, performed exactly all the Ceremonial Law, as it related to sin; and thus by his perfect obedience became heir of the Promises of the eternal inheritance, made first to Adam for his works; and then to Abraham for his faith; and by these his merits, whilst he owed nothing of what he did, and suffered, for himself, became also the purchaser of mercy, and of remission of sin, and of the Spirit, for all other sinners believing in him; by which Spirit they are also enabled to keep



keep the Covenant of Grace, and to inherit the promises made to it. *Rom.* 8. 3, 4. - *Gal.* 3. 14. - 4. 6.]

This Digression perhaps not unprofitably made to shew to them more clearly the motives or reasons of the Circumcision, of our Lord. Now I proceed. Next; At the Circumcision, as being the Sacrament of Regeneration, and admission into Gods Covenant, family, and Son-ship under the law, accordingly a new name was given to the circumcised, imposed by the Parents, or more usually by the Mother; See *Gen.* 4. 1. 25. - 16. 11. - 29. 32. - 1 *Sam.* 4. 21. - *Esaï.* 7. 14. a name, which ordinarily signified something that related to piety, and Religion, in reviving the memory of some former holy Person, or thing; in acknowledging some special favour, or Grace received from the divine Majesty; in devoting the circumcised to some virtues or qualities acceptable to God; or also, when the name was imposed by God, or persons directed by his Spirit, foretelling the nature, actions and successes of the person circumcised; God also many times by his secret providence guiding the Parents, though knowing nothing, to give such names as do correspond to future events. Hence also (as was said) in the first institution of Circumcision were two new names given by God to Abraham and to his wife.

When therefore this Son of God came to be circumcised, §. 56. n. 1. God his Father appointed his name to be *Jesus*, (or *Jeshua* as he was called in the Syriack, the language which the Jews then ordinarily spake: [us] or [us] being the Greek and Latine terminations thereof) i. e. Saviour; God signifying this beforehand by an Angel, first to his Mother, at his Conception, and afterward to Joseph her husband upon his first discerning her to be with Child; specifying then also to him the particular salvation he should bring to the world, namely Salvation from their sins; *Mat.* 1. 21. repeated again by Zachary, and Simeon in their Hymnes. Salvation, saith Zachary, by remission of sin *through the bowels of the divin Mercy, to give light to them that sit in darkness, and in the Shadow of death, and to direct our feet into the way of peace*; and *light* (saith Simeon) to the Gentiles, as well as the Jews. And thus by this Saviour now sent, God compleated the Covenant of Circumcision made with Abraham, and so for afterward removed this Ceremony; at the first Circumcision giving Abram the name of Abraham, father of the faithful, faith being the Condition required of us in this Covenant: and in this Circumcision of our

Lord sending the promised seed, and giving him the name of Jesus, or Saviour: Salvation being the condition engaged for on Gods part in this Covenant.

§. 56. n. 2.

A name this was compleating all Gods former works and mercies; and which he seems to have reserved, as an hidden treasure, for the latter end of the world; having not revealed it in express term (tho he did this in many other names some way implying it) to former ages. So that, as God made himself first known to his Church, and to the primitive Patriarchs only by his name of *אל שרי* *God omnipotent*, but revealed not himself by his name *Jehovah* (importing his sole, simple, eternal, being, and Godship; the one God living for ever, and none besides him) till the time of Moses, when he began to manifest himself to his Church, by greater works, and wonders; in vengeance upon his Enemies, and deliverances of his people; and by fulfilling his promises to their fathers, as who liveth for ever to make good all his words. (See *Exodus* 6. 3. comp. *Exod.* 3. 14.) So he was not known by the name of Jesus, in the second person of the Trinity incarnated, till now: that this person came in the flesh to accomplish and finish the Salvation of the world by his own sufferings and satisfactions; which were promised and believed-in indeed before from the beginning, but which were not exhibited till this time.

§. 57.

Several names indeed of this person were foretold in all ages, and these implying Salvation to come to the world by Him. *Psal.* 2. 2. and frequently elsewhere he was called *the Messias*, or *the Anointed*, translated in the Greek *χριστός*. Therefore Herod when he enquired of the Scribes concerning him *Mat.* 2. 4. enquired of him by this name where *Christ*, i. e. the Messias, or anointed, should be born; and, upon the Baptist pointing to him, and calling him, the Son, and the Lamb, of God, his disciple Andrew tells Peter, that he had found *the Messias*, which is, being interpreted, *the Christ*; saith the Text *Jo.* 1. 41. - 4. 25. and our Lord speaks of himself to the Pharisees by the known name of *Christ*, asking them, whose Son *Christ* was to be; when he would have instructed them, that he was Gods Son, as well as Davids; and therefore by David himself called his Lord *Mat.* 22. 42. Again, *Gen.* 49. 10. (comp. *Ezech.* 21. 32.) he is called by Jacob, *Silo*, or, *qui mittendus est*; the seed that was promised to his Grandfather Abraham to be sent. *Haggai* 2. 7. He is called *Desideratus*, or the desire of all nations, *veniet desideratus cunctis Gentibus*. Again: *Esay.* 9. 6. It is



is said his name should be called, *Admirabilis, Consiliarius, Deus fortis, Pater futuri sæculi, Princeps Pacis*. Again; *Zechar. 6. 12*. It is said; *ἀνατολή, Oriens* (as it is in the Septuagint, and Vulgar) *erit nomen ejus* see *Zachar. 3. 8*: a name repeated again by Zachary the Father of the Baptist in his Hymn *Luk. 1. 78. In quibus nos visitavit Oriens ex alto*. --Often also is he called *Germen Domini, Germen justitiæ*. See *Eesai. 4. 2. -11. 1*; and *Jerem. 23. 5. -and 33. 15*. It is said: *Hoc est nomen quod vocabunt eum; Dominus justus noster*, or *Dominus Justitia nostra*; and there also is this new deliverance, wherein he assumes this name, advanced above that out of Egypt, where he took the name of *Jehovah. Exod. 6. 3. Esai. 7. 14*. It is said yet more particularly, that the Virgin his Mother should call his name *Immanuel*, that is, a Synonyma with Jesus involving Salvation to mankind by the Incarnation of God. All these are the names, foretold, of the Lord that should come to redeem us, representing to us several excellencies of this Lord. But no where is he forecalled by the ordinary name he bare here on earth, and given him at his Circumcision, his name *Jesus*; as *Josiah, Cyrus*, and some others have bin; God, if I may so say, having provided this best of names for us, that they before us should not have all perfection; and having reserved the most full expression, and manifestation, of his mercies in the office of this person until his coming.

And indeed it seemed necessary, for the accomplishing of his sufferings by which he redeemed us, that this his name *Jesus* should not be foretold; as it was also necessary, that his birth at Bethlehem Davids City foretold, and in its time fulfilled, should be in the performance thereof unknown, and disguised by his Mothers usual abode in another Town and Country; and by his being driven away from thence shortly after born (for fear of a slaughter) to the place of her former residence for his education; and so he was known only as a Prophet of Nazareth, and called by a name unmentioned in the Prophets. Notwithstanding, tho in no places of the Old Testament it is foretold that the name of the Messiah should be *Jeshua* or *Jesus*, yet in many places speaking of him is this name or some derivative thereof as a proper Epithete applied to him. So tis said *Habbac. 3. 18. Exultabo in Deo Jesu meo*. And, in those sentences spoken of the Messiah [*Gen. 48. 18. -Salutare tuum expectabo Domine. -Psal. 98. 2. (repeated Esai. 52. 10.) -Viderunt omnes fines terræ salutare Dei nostri. -Esai. 56. 1.*

§. 58.

*Prope est salus mea, ut veniat. --Esai. 12. 3. Haurietis aquas in gaudio de fontibus Salvatoris, ]* some derivative of this word Jeshua as Jeshuahah, Jeshuahta, &c. is used. Two persons also, that were most eminent types of him, were in former times called by the very same name. The first of these was the Captain, that, after a long Captivity in Egypt, conducted his people into Canaan the promised Land, and fought all their battles with their Enemies; to whom Moses by a Prophetical Spirit gave this name *Joshua Numb. 13. 16.* (or as it is rendred in the Greek *Jesus*; as he is also called *Act. 7. 45.* - and *Heb. 4. 8.*) adding the first letter of Jehovah to his former name *Oshea*; the type of our Lord Jesus, the Captain of our Salvation. *Heb. 2. 10.* Fighting our battles, and subduing all our most Ghostly Enemies, and conducting us into the true land of promise. The second was *Joshua*, or *Jesus* the High Priest; that, after their second Captivity at Babylon, conducted the People again into the land of promise, and rebuilt the Temple of the Lord formerly demolished. Against whom (in the visions of the Prophet Zachary) *cloathed in poor, and filthy Garments*, Satan before the Lord bringing great Accusation, God rebukes him, Satan, for it; and commands Joshuahs filthy Garments to be taken away from him, and him to be clothed with change of Raiment, and a Miter, and Crown to be set upon his head. See *Zach. 3. 3. &c.* and *6. 11. &c.* In both which places is joined a promise concerning this our Jesus (called there by the name of *ανατολη*, or *Oriens*. Or, as the Hebrew, *German*) who was typified by the other, and who is our everlasting High Priest: --*That he should build the Temple of our Lord, and should bear the Glory, and should sit, and rule upon his Throne, and be a Priest upon his Throne, &c.*

§. 59.

But tho Jesuses these two were before him; and both sent deliverers of Gods people after a Captivity, and both reconductors of Gods people into Canaan; yet far short they came of this Jesus, who saved mankind from a far higher slavery, and of another kind, than those other were, and indeed from the only Captivity that could make us truly miserable: Viz, from the Captivity of sin, Satan, and death. Triumphant in his Cross, and Resurrection, and descent of the Holy Ghost, over these three the only terrible enemies of poor mankind, who before that this Saviour came, sat in chains, and *darkness* and in the shadow of death; trembling under Gods wrath, and appointed to eternal torments.

[ This



[ This great Saviour came (saith the Apostle. *1 Thes. 1. 10.*) that he might *save us from the wrath to come.* ' For our salvation from Satan. *By him* (saith the Apostle *Col. 1. 15.*) *we are delivered from the powers of Darkness.* -And (*1 Jo. 3. 8.*) *for this was he made manifest, that he might destroy the works of the Devil.* -And (*Col. 2. 15.*) *He spoiled Principalities and Powers, and made an open shew, and spectacle, and triumph over them* [both in his life, and in a Resurrection from the death that they had most cruelly contriv'd against him.] ' And so, for our saving from sin. *Sermo omni acceptione dignus* (saith the Apostle *1 Tim. 1. 15.*) a comfortable saying beyond all other sayings. this; *that Jesus came into the world to save sinners.* Especially when our conscience adds, *Quorum ego primus.* ' Lastly, for the salvation from death. *O Death* (saith the Apostle *1 Cor. 15. 55.*) *where is now thy sting? O Grave, where thy victory? Thanks be to God: who giveth us the victory over these thro our Lord Jesus.*

And for the manner also of our Salvation by this Jesus; much more misterious, miraculous, and indearing it was, as to the delivered, than that of any other Saviour, whatever hath, or can be. For this Jesus came, (if I may so say) not so much with his power to save us, as with his patience; and conquered, not by his enemies sufferings, but his own. ' To conquer those powerful spirits he took upon him weak flesh; by this flesh they conquered us, and in this flesh he redeemed us. ' To conquer Death, Himself under-went and suffered Death (but it could not hold him. *Act. 2. 24.*) and by this his death destroyed Him, that had the power of death. *Heb. 2. 14.* To save our lives he laid down his own; *Jo. 10. 15.* and healed our wounds with his own stripes. *Esay. 53. 5.* ' So for sin; He came in the likeness of sinful flesh to condemn sin in the flesh *Rom. 8. 3.* And, to free us from a Curse, became himself a Curse for us *Gal. 3. 13.* Such was this Salvation of this Jesus, and such the way of it; worthy a God. O Blessed Jesu! O ever blessed Name! A name and the mystery thereof hid from ages, and from generations, and now made manifest and revealed. What comfort could any other name, expressing perhaps the Majesty, or power, or holiness, or justice, or eternity of this Prince, have afforded to a poor guilty sinner, trembling, and despairing for the judgment to come, but only this? Or what comfort would this have afforded, if it had bin only a Jesus from some temporal Tyranny? from a Pharaoh, or a Nabuchadnezzar, or a Cesar; and not a Jesus from the Devil, or Hell, or the Grave? to which these other deliverances,

liverances, though for a time never so glorious, would have left us still in bondage, and in fear all our lives, after a few daies to be devoured, and swallowed up by them for ever. Blessed name! at which all the Spiritual Apolluons, and destroyers of mankind, all spiritual Pangs, and anguishes of souls, all the corporal messengers, and arrows of death, are afraid, and tremble, and from which only pronounced they do so often fly away. Blessed name! a poor sinners only consolation on his death-bed, when the Grave opens her mouth for him, and these spiritual Foes on every side invade him, and Hell-fire eternal burns before him. Blessed therefore be this name Jesus, and exalted above all names; at which Name let every knee bow of things in heaven, in earth, and under the earth; and every tongue confess this Jesus, Lord, to the Glory of God the Father. Amen.]

§. 61.

After our Lord thus had received Circumcision, as a Son of Abraham, and entered into Gods Covenant; and the name of Jesus, as ordained the Saviour of the World; and, whilst Joseph and Mary abode still at Bethleem, because this City near to Jerusalem and their own country very remote, expecting the appointed time of the Purification of the Mother and presentment of the Child in the Temple; certain persons, both rich, noble and Learned, and probably much addicted to the study of Astronomy, being directed by a Star, came from the Oriental parts much more famed for wisdom, to adore and do homage to this new-Born King; and to present him with the most precious things those Countries afforded, in behalf of the Gentiles, as the poor and simple Shepherds, being instructed by an Angel, had done formerly in behalf of the Jews. The Divine Providence so disposing it, that our Lord to the Gentiles, more contemplating the Creature, should be manifested by a Star rather: and the Jew, as acquainted with the true worship of the Creatour, by an Angel. For both Jew and Gentile were now to have an equal share, and a General Union, in this Prince of Peace. And the event, corresponding exactly to these beginnings, hath shewed us; that after some few, for the most part poorer, and meaner, and so humbler, sort of the Jewish Nation were for the present, by our Lord and his followers, converted to the Faith, represented by the Shepherds; the riches and wisdom of the Gentiles hath bin brought into the obedience of the Gospel, represented by the Magi; till a compleat harvest of both shall be reaped by the Addition to them of the full Body of the Jews: Now



Now the Adoration and doing homage of the Gentiles to this Common Lord of Jew and Gentile was effected on this manner. A new Star, for some time before our Saviours birth, had appeared in the heavens, probably of an extraordinary splendor and brightness, suitable to the person whom it prognosticated. Which by the Orientals, much given to Astrology, was soon discerned; and raised in them a great devotion and earnest addresses to the Divine Majesty, Creator of the Universe, to know, for the presignification of what strange effect he had sent it. Whereupon, probably by some such Revelation made to them in the East, as they received afterward in Judea concerning their return *Mat. 2. 12*; they were assured of the Birth of this Messias, or great King, to whom all the world should become tributary and subject. Of which Prince also it is likely, in so general an expectation of the Jews as then was, that they had heard, or also read something formerly. Therefore these first believers of the Gentiles, crediting all things of this Prince worthy so supereminent a dignity, and being persons of high condition (as the Magi in those Countries ordinarily were, if not Princes) made hast to be amongst the first, that should profess their subjection and fealty to Him. And, as the Orientals usually do not approach great Personages without some present, prepared some small quantity, portable in a journey, of the richest Gifts their Country was famed for, wherewith to present Him. And so setting forth upon this divine Indication, either from some nearer parts of Chaldea or of Arabia Felix, which lies some six daies journey Eastward from Jerusalem: (whence also the Queen of Sheba, (Arabia also being called Ethiopia. *Numb. 12. 1.*) A type of them came with the like gifts to visit King Salomon *1 King. 10. 2.*) Within not many daies after our Lords Nativity they arrived in Judea; probably the Star, that encouraged their journey, now disappearing, that so they might repair to the Royal City in Quest after the place thereof; and so, by our Lords special providence be the first Promulgators of the Birth of the Messias, and awaken the sloth of Gods own people to make a stricter inquiry after it. And well might the Jews at least, when our Lord afterward at thirty years of age publicly appeared to them, have reflected on this Star, and the search of these Oriental Sages, and Herods slaughter, punctually agreeing with his Nativity. Come hither, and supposing that what was manifested to them, strangers, about the time, was not concealed

ceased to Gods own people, they made inquiry in the Metropolis of the Nation concerning the place, where they might have access to, and adore, Him. For they imagined, that either this Prince, the Messias, might be of the present Royal Stock; or, if otherwise, was of such a transcendent Sovereignty and descent, so favoured from heaven, such a King Paramount, and extending his scepter over the whole world, ( according to the frequent prophecies made of Him ) as other inferior Kings should have no envy to, but joy, therein: which conceit was also nourished in them by Herods professing his ready concurrence in the same Adoration, so soon as the place of his Residence should be discovered.

§. 63.

They coming therefore to Jerusalem and making openly such an inquiry, and also declaring their late beholding of the Star, that was newly displayed in the Heavens, as a publick Herald thereof, Herod himself was not a little startled; ( for in those daies much discourse passed in the world, ) either by the Jewish prophecies divulged, and the time prefixed in Daniels weeks now expired; or by the Sybils, or otherwise, of the coming of this Prince of Princes, and the return of a golden Age, and some [ called the Herodians ] named Herod for the person. The people also were troubled, wondring at this Relation from strangers, confirm'd by such a Celestial Messenger, at their High Quality, their concernment in a King of Israel, and their boldness in confessing Him before Herod: And expecting also some great change of affairs shortly, if their words and prognostications proved true.

§. 64.

Herod, who was a stranger King to this Nation, and that the very first, an Idumean by birth, sufficiently suspicious of a supplantation, and therefore intending mischief, became, as it were to satisfy these Sages, very inquisitive after the place of this new Prince, the Christ, his Birth: whom he seemed to reverence as a Person sent from Heaven rather for advancing and dilating Sanctity and Religion, than for pursuing secular Honours. The place therefore of his birth he strictly enquired after; that so, by the Divine providence, both time and place might be manifested and proclaimed as it were to the world; the one by the Gentiles, the other by the Jews. The chief Priests and Scribes are assembled about it; and readily return answer out of the Prophet Micha; *Mic. 5. 2* that *Bethleem* Davids City was to be the Place thereof; And thou *Bethleem Ephrata* ( saith he ) that art a little one in the thousands of Juda. Out of



of thee shall come forth unto me he that shall be the Dominator in Israel: And his coming forth is from the beginning, from the daies of Eternity. [ Having an eternal procession from the Father, and an Eternal decree of his Messias-ship. ] This for the place. But further, whatever certainty they might have also from Daniels weeks, or *Gen.* 49. 10, or other places concerning the *Time*, it was not safe for them to pronounce any thing. Herod therefore, for his better information in this, returns to the Sages; and very secretly requires of them a punctual account of the first appearance of the Star, conjecturing from hence the Age of the Child. Which having learnt, he desires, that, after they had found this great Prince, they would in their return, give him Intelligence of it, that He also might pay his Duty to this expected Messias, and Heir of all Nations. And so dismissed them, as the Divine wisdom ordered it, without joyning to them any further attendance of his own Court; perhaps, out of a Countenance to slight the matter, and pass things with less noise; as also least any such discovery, made by persons more interested than these Strangers, might, some way or other disappoint his Bloody purpose, or have given some jealousy to the parents to have conveyed him away. ( Tho indeed this his secrecy defeated his Design ). Who was also glad to see the Jews so supinely careless in this affair; who began even at his Birth, tho thus alarm'd and provoked by the believing Gentiles, to neglect and deny this their Lord; Except only this stranger Idumean, that was vigilant, how to dispatch Him.

But the Zealous Sages, unwearied, still pursue their Quest; and, being not far gone from Jerusalem, have this their untired diligence rewarded with a new appearance of their celestial Guide, the Star; filling them with exceeding great joy *Mat.* 2. 10. after its former so long disappearance, ( because unbelieving Jerusalem was unworthy of such a light ); and with as much admiration, that the day-light obscured not its splendor. For, Bethlehem being not above six or seven miles distant from Jerusalem, 'tis no way imaginable, that these, Strangers in the Country, travelled thither by night. And now the Star became their Guide, and went before them; till, they coming near our Lords secret Hermitage, the Stable where He lay, ( which poorer lodging now had its conveniencies, the Enrolment perhaps being not yet finished, in the better securing of his life ) it descended lower, and stood just over it. Which

thing, as it was necessary for the transaction of this visit with the more privacy, and happily prevented their asking again the same question at Bethlehem, as they did at Jerusalem, which might have discovered this Infant to some, who might have told Herod: so the Glory and splendor it cast upon this Grot served well to remove any scandal they might receive from the poverty of the persons they found within it. And, probably, all this passed without the unworthy Bethlehemite's either seeing the Star (like the cloudy pillar in the wilderness that was darkness to the Egyptians, whilst light to the Israelites); or taking any notice of the new and strange habited Guests: Which Bethlehemites also before this, had bin as stupid to the Relations of the good Shepherds, as the Hierosolymites were but now to these Sages.

§. 66.

The Magi having entred the Grot, what now might seem mean and vile to them of or in the house was abundantly recompensed in the sanctity and innocency of the persons they saw in it, not like to other Mortals. And so strong in faith, and filled, by their near approach to this Infant God, with his Holy Spirit, and struck with a due fear and reverence, and spiritual discovery and Revelation of his Majesty, they presently fell prostrat on the Ground *Mat. 2. 11.* before the Babe held in his Mother's Armes; and after worshipping for some time, opened their Treasures, and made their Presents to Him, full of silence and respect; and testifying their duty more in their actions, and humble postures, than in their words: Behaving themselves rather as in a Temple than in a lodging.

§. 67.

The Gifts they presented were Gold, Frankincense, and Mirrhe; the most precious things of their Country, and usually offered to great persons, see *Gen. 37. 25.* and *43. 11.* But, as is observed, more especially proper offerings to this Person, *Aurum regi, Thus Deo, Myrrha morituro*: It being, as of a fragrant smell, so very exsiccative, and preservative from Putrefaction, and hence much used in the embalming of the Dead. Of which, mingled with Aloes, another Gumm very odoriferous, an hundred pound weight was bestowed by Nicodemus on our Lord at his burial, with which the linnen cloths, wherein his Body was wrapped, were besmeared. And one of the principal Ingredients this was of the Holy ointment appointed for anointing the Priests and Sanctuary *Exod. 30. 23.* *Thy Garments smell of Mirrhe, Aloes, and Cassia*; saith the Psalmist of our Lord. And -- *A bundle of Mirrhe is my well-beloved unto me*



me faith the Spouse in the Canticles chap. 1. v. 13. of the same person. Such Presents these great Persons ( for such both their Gifts and their Title of Magi intimate them to be; This being a science studied only by the Nobility in those Countries, and the skill thereof rewarded with the highest Honours ) brought to this Infant-Prince, as the first Tribute of the Gentiles. And so begun to be fulfilled those Prophecies, which have not as yet received their compleat accomplishment in *Psal. 71. --Coram Illo procident Æthiopes : & inimici ejus terram lingent. Reges Tharsis & Insule munera offerent, Reges Arabum & Saba dona adducent. Et adorabunt eum omnes Reges; omnes Gentes servient ei. --And in Esai. 60. --Surge, Illuminare, Jerusalem, quia venit lumentuum. --Et ambulabunt Gentes in lumine tuo, & Reges in splendore ortus tui. --Inundatio Camelorum operiet Te: Dromedarii Madian & Ephe: Omnes de Saba venient, Aurum & Thus deferentes, & laudem Deo annunciantes.* Madian and Sheba being in Arabia Felix, East from Jerusalem; from which Sheba came the Queen with such presents to King Salomon, and the Sabeans that took away Jobs Cattel. *Job. 1. 15.* And so was the title of Ethiopia common also to Arabia, as *Numb. 12. 1.* well as to the Ethiopia lying West of it and further off.

Their gifts accepted with smiles, after some further devotions and Contemplation made on their knees, whilst their hearts were filled, and ravished with a supernatural joy, or perhaps Extasie, they received a smile and Benediction from this Omnipotent Babe, and so retired; Infinitely satisfied for the long journey they had taken; and their illuminated Reason nothing amated, but much edified, with the mean accommodations they had seen, and the humble entrance of this Lord of the Universe into the World to cure its Pride; and lastly, ready now to invite Herod, and all the Jewish Nobility to the enjoyment of that spiritual and sublime Happiness, of which they had the honour to be the first tasters, not to be found in the Pallaces of Kings.

And now whilst they take their rest that night in the Town, and are thinking of communicating to the World, and especially to the pious King Herod, as they had promised, the happy success of their journey, and the celestial Treasure they had found fit to be removed presently by Him from so mean a lodging into the sumptuous Temple, he had newly built for Him: Behold in their sleep the same Lord that had thus far discovered his Son unto them, further commands, that they

should by no means return to Herod, as was purposed ( whole Counsels were treacherous ) but secretly and speedily depart to their own Country another way : which also they successfully performed.

§. 70.

Meanwhile, what great Consolation may we imagine did the neglected Virgin Mother, and her devout Husband receive ( next to the enjoyment of our Lord ) in such their desolate lodging, from the unexpected appearance of these Royal Guests from a forraign land, conducted to that obscure place by a light from Heaven ! from their suddain prostration and Adoration in their first approach, as subjects also of this newborn Prince ; and from those rich presents, an opportune supply of their poverty ! What admiration and praise of the infinite bowels of the Divine mercy, when, enlightened with the Holy Spirit of Jesus, they understood, by this homage paid by these Gentile-Princes, that this Babe was to be King of and rule over, not only Israel, but the whole earth ! Which thing also they heard afterward from Simeon at his Presentation in the Temple-*Lumen ad Revelationem gentium*, as if he had known of this meeting and the Star. So God is wont still to mix hardships with Favours, and recompence any sufferings of his Saints with double Consolations. But in this present satisfaction and repose, little did they know, that their poor Babe so meanly lodged was the talk of all Jerusalem, and envy of Herod, or foresee the terrible storm that would shortly arise from thence.

§. 71.

There had bin a Law from the beginning ( as appears from Abel's offering the firstlings of his flock, *Gen. 4. 4.* ) of offering to God, as the Creator and Proprietor of all that men possess, the first-born of every Creature ; both of *Men*, to be consecrated to his more special service and Ministry in divine things ; and of clean beasts, to be sacrificed ; the fat burnt, and the flesh of them to be the Priests *Numb. 18. 18.* and of unclean, to be redeemed for a certain price, and this given to the Priests *Numb. 18. 15, 16.* and, of the first-fruits of the Earth and Trees, to be presented to the Lord, heaved or waved on the Altar, and so to be the Priests. Again, upon the Lords delivering all the *first-born of Man and Beast* among the Israelites from the hand of his destroying Angel, in the night when he slew all those of the Egyptians round about them, the Lord also on this account laid a second claim of these things to his own service and disposal.

Thus



Thus the Ministry in Holy things by the first-born of Men, (except where some special election was made of another to the right of *primogeniture*, as is thought to have bin of Abel, and was of Isaac and of Jacob) continued till the times of Moses, and the law-written; when God chose the Tribe of Levi See *Exod.* 19. 22. -24. 5. (of which was Moses) in their stead, as a reward for their abstaining, (at least the most of them,) from Idolatry to the *Molten calf*; and for their adhering to Moses, and valiantly at his command taking revenge of this sin, in passing through the Camp, and slaying all they met-with brother, friend or foe, that continued then in their prophane mirth and feasting.

§. 72.

And upon this Election of the Tribe of Levi to Minister before the Lord instead of the first-born (Levites also were first offered to our Lord in such manner as the first-born were See *Numb.* 8. 11.) yet God still retained a presentation and redemption of them. The first-born of Man then being a Male was to be brought after a month old, (that this ceremony might be accompanied also with the purification of the Mother,) to the Sanctuary, or Temple, and there presented and offered by the Priest unto the Lord in such a manner as the heaved or waved offerings are, by being passed from one hand to the other, see *Exod.* 29. 24. and being thus the Lords, was to be redeemed with five shekels of silver, the value of ten shillings or somewhat more. The Mother also, after child-bearing, was to be held unclean (as she was also when in her flow-ers See *Lev.* 12. 2. -15. 19.) If it were a Male child, for seven daies; or if a Female, twice this time. But, the flux of her blood not stopping so soon, was to remain thirty three daies more (in all forty daies) for her purification, before she might come into the Sanctuary, or the publick assembly there; and if it were a Female the time of her purification was doubled, because her flux in such a birth continued longer. In presenting her self here, she was to bring a Lamb, or, if poor, a Turtle Dove, or Pigeons for an Holocaust; and Turtle-doves or Pigeons for a sin-offering; such offering chiefly relating to the legal immundities, or also to many other sins committed in the procreation of children, or otherwise, as these are truly expiated by the all-meritorious sacrifice of our Lord; the antitype of all these Legal offerings: as also the offering of the first-born to God had relation to the only self-acceptable oblation made to his Father of this first and only begotten Son, Christ our Lord.

§. 73.

The

§. 74.

The Holy Virgin then, with S. Joseph her husband, punctually observed this law of Purification (as before of Circumcision tho the immaculate Conception and Birth of our Lord really needed no such Ceremony): And after the time of the forty daies were now expired, and now their first-born above a month old, took their journey to Jerusalem from Bethlehem, where they had sojourned; and delayed their return to Nazareth, till this Holy Ceremony was accomplished.

Arrived there, the Holy Virgin, at the time of the morning-sacrifice, carrying her new-born Son to his Fathers house, humbly waited in the first Court (common for all sort of people, clean or unclean, Jew or Gentile) till the two Turtles or Pigeons she had brought, according to their mean condition (for the Lamb, which only renders all other oblations acceptable to God, was that she carried in her arms, her Son) were offered by the Priest attending there; the one for her cleansing, the other for an Holocaust of Adoration, and thanksgiving to God for her safe delivery, and new-born Son. Which done, she was admitted into the inner Court of the Holy Congregation, which compassed the Temple and Court of the Priests: and where the people beheld the service of the Altar, of burnt-offerings, standing in this Court, and together with the Priest at such time offered up their Praiers and Praises to God. Here the Priest received the Holy Child from their hands, and presented him to the Lord, at or over the Altar, with the usual Ceremony.

§. 75.

But we may justly imagine, that our Lord himself, who at this time had nothing of the infirmity of Child-hood or Infancy in his soul and understanding, much more completed this oblation, in now presenting himself, with infinite joy and an infantine innocency and simplicity, for the much longed for Redemption from Satan of poor man-kind, by his taking their nature upon him, now become his Brethren; and freely devoting himself to fulfil his whole will, in all things the Prophets had foretold concerning his great sufferings; and at last the shedding his blood, and laying down his life on the Cross. After this Ceremony was paid the fore-mentioned price of his Redemption; and so the Child returned to his Mother. For he not descended from Levi, but of the Tribe of Judah, had not the happy Lot of Samuel; which he and his Mother would most have desired, to attend upon his Father, and in his house, continually from his youth; but was to undergo



dergo abroad a thousand miseries; and to be educated in obscurity, in a part of the Countrey half Gentile, and the most remote from this house, for thirty years; until the time should come of his manifestation. And thus was he, who came to redeem us, first to be redeemed, and bought of his Father, the proper owner of all things, for our use, and need of him, in all those labours, and sufferings, and merits of his life and death for us.

On this day was the prophecy of Haggai and Malachy Hag. 2. 7, 9. - *Malac. 3. 1.* fulfilled and made good; wherein God promised, that *the desired of all Nations and the Messias of the [new] Covenant, in whom they delighted, and by whom they should have peace, should come to his Temple; and thereby the glory of the latter house [that seemed so contemptible] should be greater than the former.* Which Temple also was a little before much more sumptuously rebuilt by Herod, as it were, for the more solemn reception, and honour of this Lord thereof; though intended by Herod for his own. Begun to be rebuilt by him in the 21 year of his Reign, and in some Eight years finished, and Dedicated, as to the chief Body of the house: but all the outworks, and buildings not finished till 46 years afterwards; and about the time when our Lord, receiving Baptism from John, began his predication. See *John. 2. 20.*

§. 76.

Here, whilst our Lord, as it were, took possession of his Fathers house, and whilst these Ceremonies were performed by the Priest; And the blessed Virgin and S. Joseph, who further considered whose Son it was, and to whom offered, were continuing their devotions and infinit thanks to God for this new-born Saviour of man-kind, and the honour he had done the humility of his hand-maid, chosen for his Mother; and were reflecting also on the strange things spoken to them of this Divine off-spring by the Angel Gabriel and others, by S. Elizabeth, by the Shepherds, and on the Homage of the Sages; there came at the same instant into the Temple the holy old man Simeon, (uncertain whether a Priest, but conjectured rather none from the Evangelist's silence herein) who, enlightened by the prophecies and the common expectation that was in those daies (see *Luk. 2. 38.*) of this new King, [for this Nation by the Divine Providence had bin detained ever after the Babylonian Captivity, less or more, under the servitude of forraign Nations, and of the great Empires of the

§. 77.

the world ; to cause in them a more ardent desire and dependence upon the promised Messias, for freeing Israel, as they imagined, from the Roman heavy-yoke ; but Simeon with more spiritual eyes expecting it for freeing the world from the servitude of sin and Satan, ] who I say had, for many years, longed-after, and prayed-for, the coming of this Messias, and the Redemption of all Mankind. For to this devout person, we may imagine, his seeing the world so over-run with sin, and held captive by Satan, caused much grief, for the offending of God, and loss of so many souls ; and that he often brake out into the like passion with the Prophet Eisaiah chap. 62. 1. --*For Sion's sake I will not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a Lamp that burneth.* And vers. 6, 11. --*I will not hold my peace day nor night, I will give him no rest, till he establish, till he make Jerusalem a praise in the earth, till the salvation of Sion cometh, and his reward is with him and his recompence before him.* And upon such fervent supplications of his, the Holy Ghost for his consolation revealed unto him ; that, notwithstanding his old age and small distance from the Grave, yet he should not dy before he had seen the Lord's Christ. And at this time the same Holy Spirit again gave him notice of our Lord's being then in the Temple, a small infant in the arms of a poor Virgin.

§. 78.

Upon which, coming in thither at this Instant, with great Devotion and Humility he took this Divine Child out of his Mother's Armes, ( being herein a representative of the Church accepting from God's hands this her Redeemer ) ; and, in the embracing of him filled with the Holy Ghost, as Elizabeth was before, *Luk. 1. 41* ; and lifting up his eyes to Heaven joyfully sung before the company there assembled his *Nunc dimittis servum tuum in pace secundum verbum tuum* : blessing God for the salvation he had prepared, not only for the Jewish Nation, but all the world ; and for this child's being, as the glory of Israel, so the light of the Gentiles. This suddain action and prophecy of this reverend old Man putting our Blessed Lady and S. Joseph into a new joyful wonder after all those other testimonies concerning the child heard before ; and adding still more matter to the Holy Virgins treasure ; out of which all these things came to the knowledg of Posterity.

§. 79.

After this he delivered the Holy Infant again to his Mother.



ther. And, in giving, as an old Man if not also a Priest, his Benediction to the thrice happy-parents ; and, by the revelation of the same Holy Ghost, foreseeing also the great sufferings of our Lord that were to follow, and the oppositions that would be made to his new Kingdom, ( of which sufferings one heavy one was then immediatly to break forth ) he made his more particular addressees to the Mother of our Lord ( for S. Joseph, before those saddest times, was to be at rest ) and told her ; That as the child was born for the advancement ( as he had already said ) of many in Gods people Israel, such as should yield to his Scepter ; so also for the fall and utter ruine of many others, such as should not believe and acknowledg him, and those secularly Great ; and that this age should thoroughly discover the goodness or wickedness of mens hearts. And that he should be set up as a sign to all the world, that should be much contradicted and spoken against by the great ones thereof, ( as more especially he was at his death, being lifted up on high on the pole of the Cross, and all the people about him blaspheming ; See *Psal.* 105. 18. After, and for, which followed also the destruction of Jerusalem, and the dispersion and Captivity of that Nation until this day ). When also, as it were, a sharp sword should pierce her Soul out of Maternal compassion towards him, whilst she should stand by and behold such things done to the innocency of the Holy One of God. After which words, spoken by him muchwhat in the expressions of the ancient Prophets, See *Esay.* 8. 14, 15. - 42. 6. - 49. 6. - 52. 10. - 11. 10. - 65. 2. ( as we usually find those later in the new Testament to deliver their predictions in the language of the Old, both coming from the same Dictator ) and he receiving again from the Infant the Benediction he bestowed on the parents, he now joyfully retired waiting and preparing himself for his near approaching death and dissolution from the many infirmities of his old age.

No sooner had he finished his discourse causing much admiration in the hearers, but, that this first Divine testimony concerning our Lord now openly given in the Temple might be celebrated and ratified by two witnesses, and those of both Sexes ( as both were equally concerned in this happy news ) a woman also of a great age, Anna a Prophetess too, detained in this life, as Simeon was, for her beholding the Lord Christ, came in at the same time ; and seconded Simeon in the like Relation concerning this child his being the new-born Mes-

§. 80.

fiar and Saviour of the world. To which the Holiness of her person, and severity, and sequestration of her life from common converse, somewhat like that of the Baptist, added very much. Whom the Evangelist thus sets forth; That she had lived in perpetual widowhood from her youth, after only having seven years enjoyed an husband; and now, aged 84 years, departed not from the Temple; where (many chambers belonging to it) we may imagine she might have some little Cell for her self, and her necessary provision brought to her thither; and, beside her Devotions, might do some little services more proper for women in assistance of the Priests. And some such thing, of women serving and attending on the Tabernacle, we read in *Exod.* 38. 8. and again in *1 Sam.* 2. 22. And, after the settlement of the Gospel, in *1 Tim.* 5. is mentioned such a sequestration and retirement of widows (living together and taken care-of for their maintenance by the Church) for the peculiar service of God and his Saints. Where *vers.* 5. it is said of these also, that -- *Desolate and trusting in God* [to whom they dedicated their continency and service, for their subsistence] *they continued in supplications and prayers night and day.* So, -- *From the Temple this Holy widow* (saith the Evangelist) *departed not; but served God there with fastings and prayers night and day.* With fastings, as this being the best preservative of chastity, and preparative for Devotion, by allaying and calming the Spirits and Passions and mortifying and taming the flesh. The chief subject of whose Devotions, as of Simeons, probably were the Redemption of God's people by his sending quickly the promised Messias, then much spoken of. She then at this blessed sight and the fulfilling of it, first fell on praising and giving thanks to God, and witnessed the same things with Simeon (her coming also casually after him removing the suspicion of any combination) concerning this Heavenly child to all there present; nor only to them, but to all those pious people in Jerusalem that resorted to her, and expected also this Redemption, *Luk.* 2. 38. which, by her eminent sanctity, and her being noted also for the gift of Prophecy, must make no small noise in the City; after the Magi had spread this news there before by their solicitous inquisition after this new-born King.

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 §. 81.

This that passed so publicly in the Temple, after King Herod's long expectation of the return of the Magi, (supposing them perhaps to have travailed further to see the Country, or that



that disappointed of their expectation out of shame they had secretly with-drawn themselves from a publick derision ) soon gave him a new alarm ; and so quickned his bloody intention of destroying the Holy Infant. Meanwhile these holy rites devoutly performed, and such praises and acclamations received at Jerusalem as were before at Bethlehem, the Holy Mother treasuring up all these things in her heart, and Holy Simeons last words (bodeing great afflictions ) as well as the first, returned with her husband S. Joseph the same day to Bethlehem. [ For an immediate return of them from Jerusalem to Nazareth, which some imagine, seems not so well to suite with the following story, of their being sent away into Egypt. For at Nazareth, they being so far removed from Bethlehem, their stay seems to have been secure enough ; or their flight from thence would rather have bin directed North-wards to some part of Syria near hand, than Southwards into Egypt ; as beating again the way they came, thro all their Country first, and flying from Herod just the way toward him. ]

To Bethlehem then they returned for ordering some little matters there, or also giving their little one some repose ; but purposing a return to Nazareth, with all convenient speed, and with great apprehensions of the Consolations they should have in shewing to her parents and kindred her new-born Son, and in providing for his better accomodation, as also in the recounting to them the many strange things of her journey ; when behold they had no sooner, after a weary journey, settled themselves and the Infant to take some rest, but that the Angel, probably that very night, appeared to Joseph and commanded him immediatly to take the young Child and his *Mother* ( for so it is observed the Angel in-reverence stiles her *v.* 13. and again *v.* 20. and not his *wife* ) and to secure him by a speedy flight from that place, for that Herod sought immediatly to slay him ; and this a flight not to some neighbouring Village, or to his own Country Galilee ; but, quite contrary, still removed further from home, and friends, into Egypt ; a country of above 200 miles distance, through a vast Desert in a cold season, with a Child only six weeks old ( after a wearisome travel of it and them the day before ) unto a people of another language ; left also uncertain how long their stay, which was to be so long as Herod lived. Where what tolerable entertainment could they expect, when they had received such mean accomodation among their friends and kindred ? Such was

§. 82.

Gods command to Abraham, and his obedience *Gen. 12. 1.* but he much better provided and attended.

§. 83.

The Holy Man, without replying or disputing, why not Galilee thought a place remote enough; or, why not God take away Herods life to save his Sons; He rose immediatly and departed by night without any conscious thereof ( their poverty being free from encombrances ) taking Jesus their treasure with him; He and the Mother, to whom he had communicated the Angels message, being perfectly resigned and full of confidence in God, and she also instead of dissuading, animating and hastening him thereto. And the same resignation was also in the little Jesus to the will of his Father; now engaged in a greater suffering than that of the Straw and Cratch, or yesterdaies travel to Jerusalem; smiling upon them in the midst of their cares concerning him, and already beginning to fulfil the prophecies that were written of him. A type of whom was that of Israel: called also Gods first-born *Exod. 4. 22.* and of whom he saith ( *Hose. 11. 1.* *when Israel was a child then I loved him, and called my Son out of Egypt* ) in its first child-hood being by the Divine appointment carried into Egypt for its Education; and brought thence with a strong hand after that Pharaoh was destroyed, as our Lord was after Herod; which Pharaoh also, as Herod, had appointed that all the Male-children of Israel so soon as born should be slain, thinking thus to have destroyed Gods first-born Israel.

§. 84.

Our Little Lord rejoiced also at his going now, as it were, to take possession of his promised *Psal. 2. 8.* inheritance of the *Gentiles*, to whom he brought salvation as well as to the Jews. And as in Bethleem he had already received the Homage of the East, so now he went himself in person to this Southern Region, to establish his new Kingdome there, where was at that time the very throne and seat of Satan; and, which was the chief Mother of Idolatry and Superstition in the whole Gentile world, and the Source where the rest of the Western and Northern parts learnt, and whence they derived, it. But again, which, after this gracious visit of his, and by his Redemption its being subdued to the Gospel, became no less exemplary to the rest of the Christian world in an extraordinary Sanctity and Devotion: all the Desarts also thereof being filled with multitudes of persons, who having cast-off all secular cares, and having all things common, were wholly employ'd in the Divine service and Contemplation. From which the  
rest



rest of Christianity derived the first pattern ( after that exercised in the Acts *Act. 2. 44.* ) and Rules thereof. And thus the Divine Majesty, the more fully to shew himself now by his Son reconciled to the whole world, sent him so soon as born to that Country especially, toward which of all others he had formerly shewed his greatest wrath and displeasure; and on which formerly he had powred out so many plagues.

§. 85.

Of this gracious visitation of *Idolatrous Egypt* by our Lord much is foretold by the Prophet *Esay chap. 19.* where it is said, *vers. 1. --That the Lord shall come thither on a Cloud, [ in corpore quasi in nube vectus ], and the Idols of Egypt shall be moved at his presence: and the heart of Egypt shall be melted in the midst of it. And vers. 18. --That the Cities thereof shall speak the Language of Canaan. [ Of which Cities one mentioned is Heliopolis, in or near which our Lord is supposed to have sojourned there ]. And, in that day that there shall be an Altar unto the Lord in the midst of the Land of Egypt, and Sacrifices offered and vows made to him. In that day, that Israel shall be the third with Egypt and Assyria: and a blessing in the midst between them; whom [ all which three ] the Lord of hosts shall bless, saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel my inheritance.* This Blessing, and pity, and reconciliation, purchased by himself, this Infant now rejoiced to carry to them, and to make them capable also of Altars and Sacrifices, before the Gospel restrained to Jerusalem.

§. 86.

By our Lords removing also thither, and leaving his own Country so early, was presignified the course and progress of the Gospel; that it should pass, first, to the Body of the Gentiles; and so, when their fulness come-in, return to the whole Body of the Jews; when Antichrist, of whom Herod was a type, should be first destroyed, and then be a third fulfilling of the prophecy of Hosea. *--Out of Egypt have I called my Son.* For these joyes set before him, this Royal Infant despised this cross so early laid upon his tender shoulders; and took so long a journey, with as much jubilation in obedience to his Father, as his Parents, with compassion of him.

§. 87.

S. Joseph, being summoned for his and the Blessed Virgins appearance at Bethleem when she very great with Child and unfit for travelling on foot, probably had procured an Ass to carry her thither; and kept him there till their shortly-intended return home. And so, by the service of this poor beast, which

which was very ready at hand as lodging in the same Roome, this long journey was some-what eased : the Holy Virgin riding thereon and carrying our Lord in her lap, and S. Joseph leading him, perhaps laden also with some tooles proper to his trade, wherewith he was to get his and their living : and very opportunely had the Magi presented them with a little gold to defray the charges of the way, till somewhere settled in Egypt he might subsist by his labours.

§. 88.

And now leaving these holy travellers on their way, making all possible speed the childs age could suffer and such a beast perform, and S. Joseph using the greatest diligence and fidelity toward such a double treasure he had care of, the Child and his Mother ; and He and She passing their time partly in a reverend silence and Devotions to God, partly in discoursing and calling to mind all the wonderful things they had hitherto heard and seen concerning their litle one, which afforded them great consolations in the treading those tedious Desarts ; Let us now return to Herod. He seeing the Eastern strangers had thus deceived him, and being yet more incensed by reflecting, on the former Labours of his new-gotten Kingdom not being of the race of the Jews ; On his vast expences on many Sumptuous buildings and especially on their Temple, the more to ingratiate himself with that Nation ; On the Title of the Messias which some of his flatterers had already conferred upon himself ; and, besides this, being made very jealous by many former conspiracies, for which he had also already put some of his own children and wives to death ; much disgusted also with the chief Priests, who, asked by him where the Messiah should be born, instead of naming him to this honour, and disclaiming any other, answered, without studying, *in Bethleem* ; and produced the clear words of the Prophet concerning it.

§. 89.

All these things I say rowling in his mind removed from him all humanity or demur touching his intended slaughter. And therefore, without any inquisition first, that is mentioned, either to what place or house the Magi when come thither repaired ; Or what Nobility there of Davids race, by having a Son lately born, was more liable to such a suspicion, ( tho had such a quest bin made, Our Lords Stable and Cratch were now very advantagious to have escaped such a search, and none was conscious of the motions of the Wise-Men, but the Star ), he sent his souldiers, all on a suddain, to surround and surprise the



the Bethleemites when expecting or fearing no such thing; and who, had they fore-known of such a body of armed men coming against them, yet could not have imagined this to be intended only against such persons as were not yet capable of being accused of any fault, and therefore had none provided for their safety; and the slaughter was yet more cruel being done, by a multitude of Soldiers every where dispersed, as it were all at once. [A cruelty surpassing all belief, had not Herod bin the Actor; famous also for the killing of his own children; and of whom Josephus relates, not long after this, a like inhumanity, Viz. his designing the murther and Destruction of all the Jewish Nobility, of which more hereafter]. To make also the surer work, which was but necessary against a down-right prophecy, he caused not only those born a litle before the Sages arrival at Jerusalem, but all whatever born within two years before, to be slain; and that not only of those born in the Town, but in the territories or Coasts, of Bethleem, having asked and learnt from the wise-men, punctually at what time the Star first appeared to them. From which we may collect the Star to have bin observed and admired by them for some two years before: as Comets use to precede for some time the events they signify; but the certain indication and design thereof to have bin only then revealed to them, when the child was already born.

The cry and lamentation of the poor Bethleemites, and especially of the Mothers all so suddainly bereft of their children, was so great; that S. Matthew declares it to have bin specially foretold by the Prophet Jeremy in those words *chap. 31. 15.* --*Thus saith the Lord* [which shews also nothing done in this business without his certain providence in it] *A voice was heard in Ramah* [a chief Town of the Tribe of Benjamin Rachels progeny] *lamentation and bitter weeping: Rachel* [who dyed and was buried near Bethleem] *weeping for her children, refused to be comforted for her children, because they were not;* Viz. being carried away from her into captivity; which was the first fulfilling of this prophecy of Jeremy, and which was a type of this other the more principal accomplishment of it here. But, there, the Lord presently comforts her, saying *vers. 16. 17.* --*Refrain thy voice from weeping and thine eies from tears; for there is hope in thine end, saith the Lord, that thy children shall come again to their own border and from the land of the*  
*Enemy;*

Enemy ; and vers. 9. -- *I am a Father to Israel and Ephraim is my first-born.* And afterward, in the same chapter vers. 22. is a promise made to them of the Messias.

§. 91.

And, so happens it exactly here also in the more principal fulfilling thereof. This rough beginning of the slaughter of the Infants at our Lords birth being a type of his that was to follow : and presignifying what should be done first in the slaughter, in the appointed time, of our Lord himself, a person more innocent than these Infants, and Gods first-born ; and again in the slaughter of many innocent Martyrs in the first beginning and infancy of Christian Religion, by the tyranny of the Roman Herods ; our Mother, the Church, as Rachel, disconsolately weeping over them. But this slaughter, as the other captivity, ended in joy ; and the children came again, and all these designs were frustrated, as Herod's was ; and religion still survived their wrath and persecutions. And, as Rachels Son born at Bethleem was first called a Benoni, but afterwards a Benjamin, so also was this type perfectly fulfilled in our Lords being made a Benjamin, and sitting at his Fathers right hand at last, after thus his being at first a Benoni : and these Infants also, that suffered for him, were for this advanced by the Divine bounty to the eternal rewards of Martyrdome.

§. 92.

Yet, in this innocency of the children, there seems to be some effect of the Divine Justice upon the parents : who must needs have highly incurred his displeasure in the great inhumanity they had shewed to a poor stranger, one of their own kindred, ready to lye down, in shutting her out of their doors ; which, tho they had bin never so full of guests, should rather have bin done to some other of them than to such an helpless object of their charity. Which fault was yet more aggravated in suffering her and her new-born Child, for so long a time after also, to lodg amongst the beasts, (if our Blessed Lady sojourned in the Stable till her purification ) when the Text also saith, that the Shepherds had given them some notice of the Dignity of the Child, and his Mother.

Luk. 2.17.

§. 93.

The cruelty of this Infanticide was so much noised every where abroad as it soon came to the ears of Augustus. -- *Quicum audisset* (saith Macrobius *Saturnal. lib. 1.*) *inter pueros, quos in Syria Herodes Rex Judæorum intra bimatum jussit interfici, filium quoque ejus occisum ;* [ some saying that he had then also caused to be slain a Son of his own, lately born of a wife of his that was of the Tribe of Judah ] *ait, Melius est Herodis Porcum*



*Porcum esse, quam filium.* Herod being a Profelite of the Jewish Religion, and this prohibiting the killing of Swine, or eating their flesh, as held a most unclean beast. But Augustus herein might perhaps also reflect, both on the former slaughter of two sons of his, *Aristobulus* and *Alexander* on suspicion of a conspiracy against him; and on the leave he had lately procured from the same Emperor for the killing another of his sons *Antipater*, whom afterward he caused to be put to death on the same account.

Whilst this bloody Tragedy was acting in Judea, S. Joseph with his holy charge safely arrived in Egypt. Where his sojourning found the more consolation and friends, by reason of the Multitude of the Jewish Nation, that at this time inhabited there, as also in Cyrene and the parts beyond it. For this Nation, according to Gods promise, multiplying exceedingly, were in all times much dispersed abroad (for which see *Acts* 2. 8.) being placed also by the Divine Providence as it were in the midst of Nations, and at the end of the Mediterranean Sea; from whence all the Western Countries received their first Colonies, and inhabitants, by reason of the first peopling of the world made in the East. Every where also, where the Jews planted themselves, they had Synagogues: and in these publickly read to them the Books of Moses and the Prophets; by which also were begotten amongst other Nations many Profelites to the Jewes Religion; and such was the Queen of Ethiopia's Eunuch. And this also prepared the way for the easier spreading afterward of the Gospel: for where ever almost the Apostles came, they found Jews; and so began first their preaching in their Synagogues, and with the expounding to them of the prophets read to them on the Sabbaths. And these forraign Jews were also the better preserved in the true knowledg and worship of God, by the repair of those, at least of better quality among them, at the great festivals to Jerusalem, and to the Temple there, see *Act*. 2. 5, 9. &c. But in Egypt, in the parts thereof nearest Palestine (wherein, called the land of Goshen, the Israe'lites also inhabited after Jacob descended thither) the Jews at this time more abounded by reason of a Temple built there by Onias, a son of the High Priest: who with many other Jews fled thither from the tyranny of Antiochus Epiphanes: to which Temple the King of Egypt gave all furtherance, the more to strengthen himself, by the attraction of many Jews, against the same

§.94:

Tyrant. Where also Onias erected an *Altar*, mis-applying the prophecy *Eſay*, 19. 19. &c. to his own times. And this Temple was then ſtanding when our Lord came thither; being not deſtroyed till Veſpaſian's time, and by his command; a year after the demolishing of that at Jeruſalem, and after it had ſtood above two hundred years.

§. 95.

Here then ſome little habitation waſtaken by S. Joſeph among his Compatriots in ſome Town near the Conſines of Judea ( ſome ſay, Heliopolis ): with his trade ſupplying neceſſaries; uncertain how ſhort or how long this his baniſhment might be; and depending on the Angels new order for his return. Where alſo the ſojourning among ſtrangers afforded more time to this Holy Family for their Devotions unto the Holy Child, and to God his Father. Nor could they want alſo the exerciſe of thoſe afflictions, which the rage and jealousies of the Devil, in ſuch an early march of our Lord into his chiefeſt territory and fortification, were any way permitted to raiſe to them.

§. 96.

Meanwhile the Divine Juſtice and Vengeance upon bloody Herod ſlumbred not. Our Lord is by many conjectured not to have remained fully two years in Egypt before the Angel brought Joſeph tidings of his death. *Certum eſt* ( ſaith Tirinus *Chron. Sacr. c. 49.* ) *Dominum ibi non hæſſe toto Biennio.* And -- *Hanc communem eſſe ſententiam & antiquitus pro vulgari habitam &c.* And thus Eusebius *Hiſt. l. 1. c. 8.* -- *Statim poſt necatos infantes, nulla, ne minima quidem, dilatione interpoſita divina ultio illum, dum adhuc in vivis manebat, exagitavit &c.*; referring to the Hiſtory of Joſephus. And Joſephus, tho he makes no mention of the ſlaughtered Infants, ( no more than he doth of many other eminent occurrances of the Evangelical ſtory, as he being no friend to Chriſtianity, and miſtaking Veſpaſian for the true Meſſias ), yet could not but obſerve the divine hand in Herods ſickneſs and fall: -- *Supplicia* ( ſaith he *Antiq. Judai. l. 17. c. 9.* ) *Deo commiſſi ſcleris expetente,* ( tho he miſtaking the *ſcelus* ): And again -- *Dicebatur* ( ſaith he ) *ab his, quibus inerat divinandi peritia, divinitus has pœnas, ob impietatem ejus & multa crudeliter geſta, depoſci.* And he thus deſcribes his horrid diſeaſe. *Ibid.* -- *Ignis quippe lentus inerat, non tantum conflagrationem in ſuperficiem corporis agentem prodens, quantum intrinſecus creſcens operabatur incendium. Aviditas quoque inexplebilis ſemper inerat cibi: nec tamen ſatietas unquam rabidis incitatam faucibus valebat implere ingluviem. Inteſtina internis ulceribus*



*ulceribus tabida putrescebant, doloribus quoque coli savissimis cruciabatur, humor liquidus, ac luridus erga pedes tumidos oberabat. Similis illi quoque & circa pubem erat afflictio. Sed & verenda ipsa putredine corrupta scatebant vermibus: spiritus quoque incredibilis erecta tentigo, quæ fuerat satis obscæna diritate factoris, & anhelitus respiratione creberrima: contractus quoque per cuncta membra subsistens vim noxiam operabatur, quæ omnem tolerantie abstulerat firmitatem.* --He relates also his attempt to have killed himself with a knife, had not one, observing it, suddenly stopt his hand.

The sword also departed not from his own house. For after a former slaughter of his two sons Alexander and Aristobulus; and of several of his wives, (some of them at least innocent), upon jealousies and continual accusations, of one another, for preparing of poison and for other conspiracies against him, He, five daies before his death, commanded the slaughter of his Son *Antipater*; And, *Antipater Joseph. Antiq. l. 17. c. 8.* also having formerly accused two other sons of Herod, *Archelaus* and *Philip*, of like treason against their Father, in making his will he also passed-by them, and nominated a younger Son, *Herod Antipas*, heir of his Crown. But, after *Antipater* put to death, changing his mind again, he resumed *Archelaus*; and so these two brethren *Archelaus* and *Antipas*, after his death, upon his varying wills, contended for the Kingdom. [He had great misfortunes also in his kindred and Relations. Herod's brother *Pheroras* was poisoned; and his wife, being accused of it, made away herself. His Father in law, *Simon* the High-Priest, was deposed from his Office. And lastly *Josephus* observes concerning Herod's posterity, That though it was very numerous, yet within an hundred years there was none, or very few, remaining. --*Ut innotescat (saith he) nihil prodesse vel exercitus, aut vim Corporis, vel alia, quæ videntur mortalibus appetenda, sine pietate, qua colitur Deus, intra centum annorum spacium præter paucos (nam admodum plures erant) cuncta Herodis origo consumpta est. Super hæc etiam, ad humilitatem & modestiam humanum genus adducitur, cum illius familiæ calamitates audierit.* Thus He.] Besides such cruelties to his wives and children, the same also overflowed toward all the Jewish Nobility. For when some Jews, upon a rumour of his Death had defaced some of his (as they esteemed them, prophane) Ornaments of the Temple, he so much gloried in, He summoning all the Jewish Nobility, (upon pain

*Sec Joseph. Antiq. l. 15. c. 9. 16. c. 3. 17. from c. 1. to 11.*

*Antiq. l. 18.*

of Death to the absent ) under shew of taking their advice for punishing such an insolency, and then imprisoning all those who came, Ordered, that, at the time of his own expiring, they also should be by his Souldiers put to death, the better he said to secure his Kingdom to his posterity : and that he might make those mourn, who otherwise would have rejoiced, at his death. But this was not executed, nor did such an unheard-of cruelty survive in any after him.

§. 97.

So miserably died this Anti-Messiah ; who how much wiser had he, and how much happier bin, he and his, if he had humbly with the Magi submitted his Scepter to, and going with them adored, the new-born Saviour of the world ! One, who came onely to give to mortals a heavenly Kingdom, and not to disturb in the least any ones temporal Dominion. And so also how much more happy, as well as pious, had the chief Priests and Scribes and the whole Jewish Nation bin, had they accompanied him in such a Devout Procession ; and, as they could readily tell Herod the *place* of his Birth, so had taken notice also of the *time* ! Of which God his Father had given them such an eminent Signal and Testimony by the forraign message sent to them of the *Magi*, and the *Star*. But though their Relation wrought so far with them ( saith the Text ) as to trouble Herod and all Jerusalem with him ; yet not so, as to make them sensible of this infinite Honour newly done them in their long expected Messias's coming. It troubled them, but reformed them not, to pay him at least the same homage as did those strangers, or to provide him so much as a lodging, or a bed. Therefore we read of the effect of Gods displeasure at this time not only falling upon Herod, but on the Jews too. For not only, about the time of Herods decease, died many other great persons ( and therefore it is said *Mat. 2. 20. They are dead, who sought the childs life* ; Viz. such as whom their having relation to Herod (he marrying the daughter of an High Priest) made zealous of his greatness ). And several also of the Sanedrim and Pharisees were slain by him for refusing to swear Allegiance to him : and forty persons burnt alive for defacing the golden Eagle set up by Herod before the gate of the Temple. But immediatly after Herods death happened many rebellions of the Jews seeking to regain their liberty, before the settlement of Archelaus by Augustus, and during our Lords quiet recess in Egypt, which rebellions were suppressed with great slaughter of them.

For



For first, in an Insurrection against Archelaus, about three thousand Jews were slain at the celebration of their next Paschal feast after Herods decease. And, in a Rebellion, revived again at the Feast of Pentecost, the Roman Governour of Syria, for a punishment of this Fact, caused two thousand more of them to be crucified. And Archelaus going to Rome, there to solicit an establishment of his Kingship from the Emperour, tho the Jews there also supplicated against him for the liberty of their Nation, at least to be freed from any particular King, and to be subjected only to the Roman President of Syria; and also, the more to promote their sute, displayed before the Emperour and his Court (the divine hand being in it) all the tyrannical and luxurious life of Herod his Father, yet their designs were totally frustrated; And so were Archelaus his too. For -- *Augustus* (saith Josephus *Antiq. l. 17. c. 17.*) *Archelaum quidem Regem non pronuntiavit; Dimidia vero Judeæ regionis, quæ Herodi tributa reddebat, Toparcham constituit: Spondens ei Regiam quoque dignitatem, si laboribus & favoribus circa semetipsum meritis appareret:* But the issue concerning him was; that, after about nine years continuance in this Dignity, upon a new complaint of the Jews for his crimes, he was deposed, and banished, and his Estate confiscated by Augustus; and the like was the fate of his Brother Herod the Tetrarch of Galilee. And the Jews still became more immediatly subject to the Roman Yoke.

It is also observed by some, for the perfect fulfilling of the prophecy of Esay *chap. 7. 14, 15, 16.* (which is expressly applied to the Blessed Virgin Mary and our Lord, *Mat. 1. 23.*) That as there, before Esaias's child (the type of our Lord, *Esai. 8. 18.* and born of a Prophetess and Holy-woman *Esai. 8. 4, 5,* representing our Blessed Lady) was two years old, so as to discern food grateful from ungrateful, or so as plainly to speak my Father and my Mother, the two Kings of Samaria and Damascus, that were enemies to Gods Church, were to be taken away by the Executioner of the Divine Justice the King of Assyria: so, before our Lord came to the same age, Herod, who was King of Samaria as well as Judea, and Oboda the King of Damascus some few months before Herod (see Josephus *Antiq. l. 16. c. 10.*) were removed by death, and their Kingdomes also by Augustus, (the King then also of Assyria) taken away so as that their posterity did not succeed in the same Title or extent of Power. The Mystical signification of all which is, that the former

King-

Kingdom of Satan should now be destroyed, and he cast out upon the coming and Birth of our Lord.

See Antiq.  
l. 17. c. 15.

At this very time also One Judas in Galilee, under pretence of recovering liberty, gathered forces and pillaged the Country; against whom, Varus the Roman Prefect of Syria sent part of his Army thither, besieged and took Sephoris and subdued the Rebels. Josephus also mentions many others every where raising tumults in the absence of Archelaus; during all which frights, and the sword travelling through the coasts of Judea to revenge their contempt of the new-born Messiah, the Blessed Virgin with our Lord and S. Joseph enjoyed in Egypt a peaceful security.

§. 100.

Herod in being thus taken away, ( who was the last King of the Nation of the Jews; for Archelaus, as is said, was not admitted to the same Dignity, nor had the same extent of Dominion, being made by Augustus Toparcha or chief Governour of Judea, not Galilee ), all tumults there quieted, and Joseph and Maries country now under anothers command, the news thereof was brought by the Angel to Joseph, that he should return into the land of Israel with this Child ( that was the true King thereof ) for that they were dead now that sought his life. And this return of our Lord we find lively prefigured in Moses *Exod. 4. 19, a Deliverer also of Gods people and a Type of our Lord*; who, when Pharaoh ( as here Herod ), a little before this deliverance, had taken order for all the Male-children of the the Israelites to be put to death, miraculously escaped; and who afterward for his safety had fled to Midian: from whence God commanded him to return unto his people, for that they were now dead that sought his life. Where also we may observe the way by which God usually delivers and provides for his Servants when in any strait: Viz. not on a suddain and in hast and by main strength and force ( when as indeed all things are alwaies universally subject to his power ); but tacitly and without any disturbance of the course of other human affairs, and as it were attending an opportunity by a secret, but effectual, flection and winding of these ( not so easily discernable by men ) in all things to serve his designs.

§. 101.

Joseph also retaining some dread of Archelaus, one who had already shed much blood in quelling an Insurrection of the Jews, was also admonished by the Angel *Matt. 2. 22.* not to return again to Bethleem, ( tho perhaps he might have had some



some thoughts thereof, as imagining it Gods pleasure that this child should be educated in that honourable City of David, where he was born, and which was so near to the Royal City of Jerusalem ) but rather to his own City Nazareth: where also the strange occurrences in our Lord's birth were utterly unknown. And indeed this obscure and rude place in the outskirts of the Nation was preordained by the Divine wisdom for the place of our Lords Education, as necessary for the accomplishing of his sufferings, and the redemption of the world by his Death; that the grossly-unbelieving Jews and obstinate Pharises, notwithstanding all the wisdom and mighty works that appeared in him, might be the more blinded, and our Lord less suspected for what he was. For so still, sometimes by good men, it was argued against him. --*Num ex Nazareth potest aliquid boni esse ? Jo. 1. 46. and Jo. 7. 52. --Scrutare & vide* ( said the High Priest and Pharisees to Nicodemus ) *quia à Galilea Propheta non surget.*

Yet S. Matthew *Mat. 2. 23.* observes, First that the Prophets also have given some prenotice of this his Habitation and Title *chap. 2. 23. --that he should be called a Nazareen:* perhaps alluding to *Esai. 11. 1.* calling him *Nazar.* --*Flos, surculus, or Germen de radice Isai exurgens:* with which agrees *Zech. 3. 8. -6. 12. --Behold the Lord, whose name is the Branch.* Whence also Nazareth is supposed to take its Name, the territory there being observed to abound exceedingly with variety of odoriferous Plants and Flowers, to this day. Of which thus *Eugen. Rogerus* in his Description of the Holy-Land, who lived at Nazareth for some time in an house of his Order there. --*This City is well called a Flower: for I might aver (saith he) that, having run through many Realms and viewed many Provinces as well of Asia as Africk and Europe. I never saw any comparable to this of Nazareth, for the great number of fair and pleasant Odoriferous Flowers and Plants; which grow there through all the seasons of the year. For from the Month of December even to April all the little Hills, Fields and way-sides are enameld with (to give you them in his own language) Anemones, Calcedoines, Ranuncules, Narcissus, Cyclamens, d Iris de toutes especes de couleurs, de Moly, de Lavende, Stecas, Ambroise, Serpolet, Mariolene, Origan, Nepeta, Scordium, and many other little Flowers intermingled with Trees and Shrubs, that are alwaies green: so that the sight of the one and fragrancy of the other, makes it seem an Earthly Paradise; with an air also so well tempered that little sickness happens*

§. 102.

1.

*pens there.* Thus he. This of *Nazar*, *flos* or *Surculus*, a Name in the Prophets applyed to our Lord and this City perhaps having its name from these so plentiful about it.

§. 103.

But some Allusion here also may be made, for the likeness of the Sound, to the *Nazarites* (tho this word not written with a *Tfades* as our Lords name *Nazar* is, but a *Zain*) being persons in a singular manner separated and devoted to God. And the famous Nazarite, *Judg.* 13. 5, Sampson is observed by the Fathers, --*in ortu, in pueritia, nuptiis suis, Leone, & apibus, asini maxilla, & fonte ex ea prognato, Gazæ portis, coma detonsa, ex oculatione, pistrina, Templi Dagon everstone, & maxime ultranea suspendaque morte Christum præfigurasse*; being a great Deliverer of Gods people; and Conquering their Enemies, all alone without Armies, or Armes; Obtaining the greatest Victory over them by and at his death; after their Bonds and fetters triumphantly rising up and carrying away the Gates from their City; by his locks cut becoming weak, his eyes put out, buffeted and made a common mocking-stock, but after this avenging himself of all his enemies; Out of the dry Jaw-bone issuing a fountain, and out of the dead Lyon meat and sweetness: *Fons Baptismatis & regenerationis, Mel redemptionis, & Cibus Eucharistiæ*; Such a Nazarite, then also was our Lord. 2. Besides this said of our Lords Name, again the same Evangelist observes, *chap.* 4. 14, *the Prophet Esay's plainly foretelling our Lord's residence in Galilee of the Gentiles, and in the land of Zabulon, where Nazareth was; and a great light springing up there to those that sate in darkness.* This his Habitation then in Galilee at Nazareth was also sufficiently foretold, but they not worthy to understand it.

2.

*Esay.* 9. 1.

§. 104.

Our Lord and his Parents are now arrived and settled at Nazareth. Where, it is conjectured by some, that the Blessed Virgin was an Heiress, because S. Matthew hath related the Genealogy of Joseph her husband to shew hers: when-as, except in such a case, it was not necessary that one should match into the same Tribe. And from this again it is collected, that as their condition (as appears from Josephs trade) was not very rich, so neither very necessitous.

How our Lord here spent his childhood and youth, and indeed much the greatest part of his life, (as also before of the Employment of the Baptist in the Desert, till the thirtieth year of his age) very little is expressly mentioned in the scripture. [And herein me-thinks appears the greatness of our

Lord's



Lord's humility and design, to give our ambition and vain-glory an example of imitating him, that he should so little value, or also ordain, it; that all those admirable vertues of his, and effects of the Divine wisdom and Grace, that appeared in all his words and actions, and which (saith the Evangelist *Luk. 2. 52.*) were so grateful to those with whom he conversed, should during so long a time be (save one passage in the twelfth year of his age) utterly lost, if I may so say, and concealed and unknown to the world; and only manifest to his Father above, and the inhabitants of Heaven. When as, had it bin his pleasure, there were so many, that might have delivered this story from the mouth of his Holy Mother, who let nothing pass unobserved, but was a faithful treasurer from his first infancy, saith *S. Luke 2. 19, 51.* of all she saw and heard in or concerning him]. Little, I say, is expressly delivered: But notwithstanding from the consequences of several texts much may be learned.

To attain then a more perfect Notion and Idea hereof; we are first to know; That our Lord from his very birth, as to the perfections of his soul, had nothing of a child in him; but that he was as full of all light and knowledg, of wisdom, and of all the Graces and powers of the Holy Ghost, of the zeal of his Fathers honour, and salvation of man-kind, at his Nativity, as afterward in the time of his Man-hood, and of his preaching and working Miracles.--[ *In whom were hid all the treasures of wisdom and knowledg*, saith the Apostle *Col. 2. 3.* --*And, all the fulness of the Divinity dwelling bodily*, ver. 9. --*And the word was made flesh, full of grace and truth*, saith *S. John c. 1.* Nor did God give the Spirit by measure unto him *Jo. 3. 34.* All which texts must be verified at the Union of his man-hood to the Divinity, sutable to the supreme Dignity thereof: which Union was at his Conception. Nor is there any reason for a temporary suspension of these, as of some perfections of the Body, in order to our Redemption, but rather of the contrary.] And that the increase in them, which *S. Luke* speaks of, *chap. 2.* was only of the more manifestation of the effects thereof, in the progress of his Age; as also sufficiently appears in that, without any the least former application of him to learning or studies, or solitude of life, like the Baptists, when the sacred number of twelve years of his childhood were compleated, in going, as usually, with his parents to the solemn feast, he secretly quitted his parents; and, entring into the

L

Temple,

*Luk. 2. 46, 47. Temple, fate him down in the midst of the Doctors, disputing, and asking them questions, and astonishing them, saith the Text, with his understanding and answers.*

§. 106.

This then laid as a foundation; 2ly. We ought to conceive; That he was subject to none of those infirmities of mind usual to children, levity and inconstancy, love of play and being delighted with toys, peevishness against Superiors and those who take most care of them, longing and desiring things hurtful, and procuring them when with-held by crying, foolish and silly prattle &c, or also any other, which, though involving no sin in them, yet are the effects of want of knowledge and experience; but that all was contrary in him, Sweetness, modesty, gravity, seriousness, quiet, reposed, ever well pleased, observant and obliging of those to whom was committed his Education. And Here we may also the more admire in so great perfections of his Soul his divine patience, for our sakes, of so many debilities and infirmities of the Body for so long a time enduring them, when he perfectly apprehended, and was sensible of them all; and when hindered by them from speaking or acting things suitable to his understanding. As we may imagine what an affliction it would be for a person, that is already in his man-hood, and of a wise, active, nature, spirit and judgment, to return to be imprisoned for several years in such an impotent body, as to be swathed, cradled, mute; and for all conveniencies or necessities wholly disposed-of by another that knows not his mind.

§. 107.

3ly. Such a perfection, and, if I may so say, man-hood of our Lords Soul, and intellect being supposed in his infancy, and so much vacancy from any serious external employments as accompanies child-hood; we may imagine our Lord to have passed those his first daies continually in praier (which also infers silence and Recollection), and in Intercessions to his Father for Man's salvation, and the business he came for into the world. Which also may be inferred from this, That, when at 30 years of age, he had entred on his Office of preaching, and that his day-time was taken up with other business, and great throngs of people, who for their spiritual and corporal necessities continually flocked to him, yet He used then to rise on nights, and retire into some solitary place, and there spend part or sometimes the whole night in Praier. See *Mark. 1. 35. - Luk. 5. 16. - 6. 12.*

Till then that our Lords growth was capable of corporal Labours,



Labours, we may justly account his time at Nazareth spent much-what like that of S. John Baptist, or also his own 40 daies sojourning in the Desert: and that all this while he became a fervent Mediator for us, now by his taking our flesh become his Brethren; and negociated our business so much more with God when hindered by his age for doing it yet with men. And his Father, who was alwaies well pleased in him, accepted his service, in this time of nonage and sequestration from human affairs, as more immediatly devoted to himself. And if mankind is supposed to receive much benefit from the Prayers and Devotions of those Holy Hermits, who, without any conversation with men, apply themselves wholly to these; like Moses in the Mount, praying whilst their brethren are fighting here with Satan and a thousand temptations; how much more strength and succour may we be thought to receive from those infinitely-meritorious intercessions of our Lord in that his silent infancy? Whose outward deportment also in this time, corresponding with his mind, must needs beget great reverence towards him: and the like Devotion and silence in the Blessed Virgin and S. Joseph, that daily beheld it; and the oeconomy of this little family much exceed that of the strictest Monasticks. Both these persons being, before our Lords Nativity, highly enriched with the Graces of the Holy Spirit; and also, by so near access to his person, receiving daily new influences and recruits thereof from him, who was full of Grace and Truth, (as the beloved Evangelist describes him *Jo. i. 14, 16*); and of whose fulness we all receive, Grace after Grace; and all for, and from, this fountain of Grace.

In such silence, and Devotion, and conversation with Heaven, our Lord seems to have spent his time till now he had run out 12 years of his Age, when happened a very strange accident concerning him. It was a law, that all Males should appear at the place which the Lord should chuse for his Residence, in his Sanctuary or Temple there, three times in the year, at the three solemn feasts: and that then none should appear empty, or without an offering; i. e. offerings of thanksgiving as God had prospered them, to honour the Lord with their substance and first fruits of their increase; See *Exod. 23. 15, 17. - 34. 20. - Deut. 16. 17. - Prov. 3. 9.* But women and children were dispenced-with; and the males are said to be obliged thereto only from twenty years old, to sixty, or fifty. But at the great-Pascal feast it was usual, from ancient times,

§. 108.

for the women and their children, as well as men, to go thither, as appears by 1 Sam. 1. 3, 4. And so S. Luke saith of the Holy Virgin and her husband S. Joseph, that they went to Jerusalem every year at the Paschal feast; and we may presume, took with them the Holy child Jesus after able to travel so far: whom, considering who He was, and on such account how dear to them, it would have bin a great affliction to have left behind them; and to have relinquisht the Lord himself, as it were, to go to his house. And, there missing our Lord, when twelve years old, and hoping to find him gone before with some of their kindred, argues, that not to have bin his first journey. In which also they would have bin more solicitous of his not straying from them: and their seeking him also in the Temple seems to have proceeded from some observation made by them of his former inclinations, and practices there, at these Feasts.

§. 109.

Now then, when Jesus had compleated the sacred Number of the twelfth year of his age, ( All Gods works being exactly measured with a certain number of time; among which, the numbers of 12 and of 7 are very frequent in Scripture ) going up with his Parents, as usually, to this Feast; it was the Divine pleasure, after the Eastern Magi their having already proclaimed the birth of Him at Jerusalem; and the Doctors of the Jews also, by Herod's assembling and consulting them, being then forced to take notice of it; now again after 10 years more passed, to manifest his Son to Israel, and to the most learned thereof, and to shew as it were a ray and glympse of his celestial Original, and his Divine wisdom and Graces in an age as yet no way capable of acquiring these by studies or Human Art, if so be they would now by comparing the Messias his Nativity, and considering the transcendent knowledg, that made them all astonished, appearing in this child, discern this Divine person, and yeild him a due obedience and Adoration. Which appearance also was made, when Archelaus, Herod's Son, that Ruled in Judea, and that might be dreaded as heir of his Fathers malice also to the new Messias, was before this ( supposing our Lords stay in Egypt not above two years, and Herod's reign according to Josephus *De Bell. Judaic. lib. 2. cap. 6.* only nine ) ejected out of his Government by Augustus; and banished to Vienna in France; and a Roman President substituted in his place.

After therefore the Feast was now ended and the multitudes  
return-



returning homeward; Our Lord in obedience to the will of his Father in Heaven, on a suddain with-drew himself from his Parents here on earth, without giving them any notice of his purpose; which, made known to them, might to their human reason have seemed somewhat extravagant, and perillous, and so have received some obstruction from their great solicitude for his safety. Wherein He hath also shewed to us how little any Relations of Kindred, many times great lets of Piety, are to be regarded, when any way hindring our service of God; Of which disengagement from Kindred he also gave us examples afterward upon several occasions. He therefore immediatly returned to the Temple, (carried hither with the same zeal and fervour of the Holy Spirit as when afterward he repaired into the Desart), and there abode for the three daies next ensuing.

In the Temple, about the Court of the people, were certain Porches or Exedraes, or Chambers, called also Gazophylacia for the Goods and Treasure of the Temple reposed in them; such Roomes were belonging to the Priests, see *Jer.* 35. 2. -4. 36. 12, 26; and in these the Doctors of the Law, assembling at certain times or Hours of the day, expounded the Mosaick law to the people, and instructed the youth, such as applied themselves to learning; disputed also among themselves, and stated the hard questions and difficulties therein. Who also, beside the Temple, used Synagogues; and had likewise, beside these, many Schooles instituted for the same purpose. Of which Schooles, and Synagogues, there are said to have bin in Jerusalem 480. *Sigon. ius lib. 2. cap. 8.* So *Act.* 19. 9, is mentioned S. Paul's reasoning or teaching at Ephesus in the Schoole of one Tyrannus; *Act.* 24. 12, He pleads his not having disputed with any in the Temple: *Act.* 6. 9, are mentioned those of the Synagogue of the Libertines, Cyrenians, &c. disputing with Stephen; *Jerem. chap. 36.* 10, Baruch is said to have read the words of Jeremiah (himself being in restraint) in the house of the Lord in *Gazophilacio Gamariæ Scribæ in vestibulo superiori, in introitu portæ novæ domus Domini, audiente omni populo*, which perhaps was done out of some eminenter place in the roome to the people standing in the Court; See also *Jer.* 26. 10, 11. So our Lord, *John* 8, 20, is said to have preached to the people in the Temple in *Gazophylacio*; and another time in *Porticu Salomonis.* *Jo.* 10. 23. In these places also, where the Doctors taught their Schollars or the people, were  
some

§. 110.

some Chaires placed for themselves, and some lower seats or Mats spread on the floore for their Schollars, or Auditors. So S. Paul saith, *Act. 22*, that he was taught at the feet of Gamaliel according to the perfect manner of the law of the Fathers.

§. III.

In this Conference of the Doctors then the Holy Child Jesus presented himself on the third day after his with-drawing from his parents ( for it is not likely that he appeared in this assembly more then once, which would have caused some greater inquiry after him, contrary to the predesigned privacy and obscurity of his Education ) after he had spent the two former daies ( as is said of Anna ) in the Temple in praier and fasting, and so as when he was in the Desart; or, at some times, in going forth, and in humility begging from other's charity; what was necessary for his sustenance. Here then the Text saith our young Lord sate in the midst of them ( they being placed in a semi-circle ) among other persons perhaps not much elder, who were then present, and sate at their feet to hear and learn. Here our Lord attentively hearkned to their discourses and in things difficult or not sufficiently explained, asked them ( as perhaps other their Schollars did ) with a modesty becoming his age, his questions; but then, some of these at least being such as they could not well resolve ( like those afterward, whether Johns Baptism was from Heaven or of Men? and How David called Christ his Lord, the Lord being his Son? ) He, to give them some light, so much as his Father permitted, what person He was, and to shew them manifestly in those immature years that his wisdom was from above, and that he asked such things not for his own but their learning, He ( being that Eternal wisdom that composed those laws, and inspired those prophecies which they expounded ) gave them also the solutions to those questions wherein they were deficient. He sate ( saith the Text ) in the midst of them, not only *hearing* but *asking them Questions*; And not this only ( which Schollars usually do ), but giving *answers* also; answers probably not only to their Questions, but to his own, when they could not resolve them; and such answers, as that *all that heard him were astonished* ( saith the Text ) *at his understanding*. All which shews something very extraordinary and divine in this his appearance. Where also, Himself guiding these discourses, as He did, when He went up into the Chair at Nazareth, the opening of the Books at such a place as spake of Himself, we may

*Mat. 21 23.*



may imagine the subject was some thing concerning the Revelation and coming of the Messias; whole gracious speeches there delivered, as with the modesty of a Child, so with the gravity and authority of a Law-giver sent from Heaven: and, now also, not as the Scribes, but with strange force and inward conviction to his Auditors, filled them and the others his hearers with strange admiration. And this admiration probably would have produced a further inquiry after him, had not, in the height of such their astonishment, the entrance in of such mean people, as his parents, conduced on the other side to abate their great esteem of him, and served to draw a veil over the faces of such either lazy searchers, or already envious Rivals, that they could not discern him. When as the meanness of his Education should have rather increased a diligent quest after him, the more they saw no *human* way of his attaining either such science, or Spirit and Confidence.

But leaving him here thus employed in *iis quæ fuere Patris*, let us return to the sad Mother and her Husband; who, perceiving the Holy Child strayed from them at their going out of the City, and after some search there-about not finding him, imagined him to have bin gone a little before in the company of some of their friends and Kindred, and so made the more hast, for this, out of Town; and went so much the faster from the place where he was to overtake him upon the way. After having finished thus in a longing expectation their first daies journey homeward, and not having found the Child at night (as they had hoped) among their friends, they fell now, especially his tender Mother, into no small solicitude and jealousy concerning him. Now came into their minds the first noise and discovery of him, raised by the Shepherds, and afterward much more by the Magi; and then again S. Simeon's and Anna's proclaiming him in the Temple; the Hereditary malice of Herod's family and Party, and, who ever governed, his not enduring a Rival: the secret intelligence and Spies that might have bin set upon him and them; and some discovery of his removal into Galilee; their own negligence in not more carefully attending on him and all his motions, whom God had so honoured and entrusted with the Guardianship of his Son; and perhaps their fault in carrying him to Jerusalem, when as the law dispensed with his age as yet for performing this Holy Ceremony. Such thoughts as these might much afflict them, besides such their love and affection to his most amiable person,  
and

and obliging behaviour, as could not with any patience endure him to be out of their sight. In that sad night, what abundance of tears may we imagine, especially his Holy Mother, to have powred forth, so that she had great reason to represent this her sorrow to her Son as soon as she regained him. --*Your Father and I have sought you sorrowing.* How may we imagine this desolate Virgin now to have lamented like the Spouse in the *Canticles chap. 3. 1, 2. &c.*: which also in a special manner was the Type of her, as one above all other Spouses the dearest to her Beloved for ever. --*Quæsi quem dilexit anima mea; quæsi illum, & non inveni. Surrexi & circuivi Civitatem per vias & plateas quæsi quem dilexit anima mea; quæsi & non inveni.* All this grief meanwhile was well known to, and foreseen by, her Son amidst his Devotions in the Temple. But these afflictions are the things which exceedingly endear the Saints to God, and perfect in them his love; and therefore he is so liberal in bestowing these upon them.

§. 113.

The next morning they return back with speed toward Jerusalem; and at night repairing to their former lodging, neither there it seems heard they any thing of him (which argues, for this time of his absence his pernoctation in the Temple), and so they must pass this second night also in great desolation. On the third day morning, conjecturing perhaps by his former practice, the place of his affections, they repaired to the Temple, and there happily they found him: this sorrow and joy being a Type of that they were for the like time to suffer at his Death; and, after three daies, of their recovery of him again in a joyful Resurrection.

And here, saith the Evangelist, they found him, sitting in the midst of the Doctors, I suppose in the manner before related; (unless this his *sitting among* them and also his *proposing Questions* to them may be thought to argue his taking some authority upon him as an extraordinary Embassadour sent to them from God; where the most apparent maturity of his Celestial wisdom abundantly supplied the defect of his age.) At this sight his *Parents* also were *amazed* saith the Text: For as it repaired their joy, so it could not but cause in them also great admiration; that he, who had hitherto observed so much humility and silence, and privacy *at home* among the *simple* people there, should now on a sudden disclose so much spirit, and confidence, wisdom, and Eloquence, *abroad* among the most *learned*, sought out by him for that purpose.

Our



Our Lord, upon their presence dutifully rising and coming to them, and taking this occasion to withdraw himself from that admiring Assembly, his Mother, in whom this sight had made still greater impressions of Reverence toward him, asked him, not to blame his action at all, but rather to be informed of the reason of it, as also lovingly to condole her past sorrows for the loss of him, why he had done so to them? *Fili, quid fecisti nobis, sic?* telling him, that she and his Father had undergone a great deal of care and grief in seeking for him. Where we may note her modest including all the faith of his action, that caused her so much pain, in one monosyllable [*sic*]. To whom he answered, (as unconcerned in any human relations, and pleading no other thing than obedience to his Father for his excuse, as he frequently doth else-where, See *John* 2. 4. - *Mat.* 12. 48 ) that they might have spared such their solicitude; that he was to mind and attend the business for which, that his Father had sent him. Which early fervour of his, for yielding in all things exact obedience to the will of his Father, calls to mind what in the like case he said afterwards, *Jo.* 4. 34, in answer to his Disciples, --*that it was his meat to do the will of his Father*; and, *Jo.* 9. 4. --*That he must work the works of him that sent him*; and, *Jo.* 14. 31, --*That, as the Father gave him commandment, so he did*; and, *Jo.* 18. --*That for this cause he came into the world, to bear witness to the Truth*. Which now first, when yet a child, he did in the midst of the Great Doctors by his Father's special appointment and order; and of the Holy Spirit and wisdom wherewith he was replenished, if perhaps now they would take any notice of this their Messiah: by seeing the Holy Spirit and wisdom wherewith his immature years were replenished, and by comparing his present age with the time of his Nativity; which God formerly made known to them by the Magi: whereas they carelessly then neglected those homages to him, which Strangers performed.

The Holy Virgin and S. Joseph did not as yet well understand what our Lord meant by such an answer. They knew well what he meant by his *Father*, but not by his *business*: Those things in particular which our Lord was to do and suffer, in this his Mission from God, for the Redemption of mankind being not as yet discovered to them. As indeed no Saint was ever so great, to whom God hath manifested all his mysteries and Counsels; but this is done by certain Degrees, that all may depend herein wholly on his good pleasure. Neither is

In Luc. 2. c. 50.

the ignorance of these things any fault in this Blessed Mother of our Lord. Of whose perfections thus Cardinal Tolet; --*Licet magnam gratia & fidei copiam acceperit in Conceptione sua, & quando filium concepit; tamen & fide & gratia ac Sanctitate indies augebatur.* And --*Possunt*, saith he, *multa mysteria ignorari, absque ulla culpa*; Of which Mysteries also he observes, that --*Sæpe datur majora agnoscere & non minora, in his, quæ non propria virtute, sed divina gratia assequimur; ut sic ostenderetur omnia accepta esse a Deo ex gratia & benevolentia.*

§. 116.

Meanwhile the Holy Virgin, whose great Reverence toward our Lord hindred any further inquiry into the meaning of his words, or making any further reply, let none of his words fall to the ground, but carefully treasured them up in her heart. From whom 'tis likely the Relaters of these passages to S. Luke received them, because this Evangelist makes several times particular mention of the diligence of the Mother of our Lord in keeping such an exact account. So our Lord returned with his Parents to Nazareth; He, after this publick manifestation of himself, and great applause, continuing still the same obedience to them in all things: and they observing him still with a greater degree of Admiration and Devotion.

In all which passages it seems strange, that these Doctors, after such a Visit, and light given them of the extraordinary quality of his person, should take no further notice of, nor make any further inquiry after, him: nor yield him any suitable entertainment. But perhaps the coming-in of such mean people, there appearing as his parents, might serve in some manner to abate their esteem of him, and to draw a veil over the face of such lazy inquirers, or also already envious rivals (in the by-standing people's much admiring his discoveries of their ignorance) that they could not discern him. When-as indeed his mean parentage, if known to them, should rather have caused a more diligent inquisition, the more they saw no human means either in so young an age of his attaining such science; or, in a mean education, such confidence. But this unworthy Generation was to be, as enlightened in some things, so blinded in others; that what was decreed might be done unto Him.

§. 117.

Of the life and conversation of our Lord from the 12th to the 30th year of his Age, the appointed time of the third, and yet more solemn, manifestation to Israel we find only this short account given by S. Luke (who yet was more punctual than the



the other Evangelists in relating the passages of our Lords Nonage), that he was subject to his parents: and that he increased in wisdom and stature, and in favour with God and Man; that is, with those few, with whom he had some familiar acquaintance; and else-where, that he assisted Joseph his reputed Father in his Trade and manual Employments. And from this our Lord's permitting that so much of the story of his life (in whose both words and actions, to those who were witnesses thereof, must needs appear infinite wisdom, and sanctity, and charity) should be so unknown to the world, we may learn the little account we ought to make of our own fame or Reputation therein; and to content our selves, as our Lord herein did, with the approbation and acceptance which our good works or Virtues, if we have any, find with God, and the everliving and only right-judging world of his the innumerable Angels and Saints that are above. For He only hath true Glory and Honour, not whom men, but whom the Lord valueth, and esteemeth; and *Tantus quisque*, only, *quantus apud Deum*.

But yet from some passages in Scripture some other things concerning our Lord's life and Conversation in this time may rationally be collected. For first, it may be gathered from S. Lukes words *chap. 2. 44*, where his parents, missing our Lord, are said to have sought him among their Kinsfolks and acquaintance, that as in the time of his manifestation and preaching, his conversation was free and common with all sorts and conditions of men, so that in his youth, as to those who had any nearer relation or neighbourhood to him, he carried himself with much familiarity and affability: for he, being in no peril of temptation or contagion of sin, what needed he the relief of a more strict solitude? (when the case is much otherwise with any of us). Again, from S. Lukes saying, as, *chap. 2. vers. 40*, that he waxed strong in Spirit, and was filled with Grace and wisdom; so, *vers. 52*, that he increased in favour with God and man [i. e. as he grew elder, he more and more did things acceptable both to God and men. -- *Non quod sanctior aut gratior* (saith Cardinal Tolet) *progressu temporis fuerit, sed quod, pro ætatis incremento, perfectioribus gratiæ & sanctitatis operibus incubuerit*; or [*sapientiora verba & opera proferret apud*, or *coram Deo & hominibus*; as the Sun, alwaies equally full of light and heat, yet is said to increase them as it draweth nearer to us and we more partake them.] I say

§. 118.

I.

from *vers.* 52 compared with *vers.* 47. that in the 12th year of his age the Doctors and people in the Temple were astonished at his understanding and answers, may be gathered; that during this time of his minority in his words and actions he discovered and sent forth continually many raies of his infinite prudence, Sanctity and charity; not only before his Mother and S. Joseph, but among his other Kindred and familiar acquaintance. and, that for this he was exceedingly loved and admired by them, and they clearly saw concerning him, as it is said of the Baptist *Luk.* 1. 66. *that the hand of the Lord was with him.* Out of which great admiration of him, we find those called his Brethren to have followed him afterwards as well as his Mother. But yet, from *Matt.* 13. 54. &c. and *Luk.* 4. 16. &c. it also appears, that he cast such a veil over these his divine Excellencies, and was so reserved in his Conversation, that no great reputation or fame of him was spread abroad, not so much as in his own City. And hence the most of them wondered afterwards at the first appearance of these Divine Graces in his preaching at Nazareth; they excepting, though not against any delinquency or deficiency in his manners, yet the meanness of his condition (the common object of contempt) and his illiterate Education.

§. 119.

2.

2ly. From the words his Mother spake to him privately at the Marriage at Cana in Galilee (where also our Blessed Lady shewed her charity and pitty to her poor friends or also kinsfolks) upon their wanting Wine, which words imply her desire that our Lord should furnish them therewith; and, upon his demur, yet her speaking also to the servants to do whatsoever he should bid them, it may be rationally collected; that he had done privately many miracles before-time in his youth in some domestick necessities in the like manner; or, also in some matters belonging to his Trade. Tho this miracle in Cana may notwithstanding still be said the first, i. e. publick one, done by him after his beginning, when Baptized, to manifest himself unto the world, (unless here we will say the Blessed Virgin had some particular Revelation before-hand of this first miracle of her Son). Nor may such Domestick Miracles in his youth be thought to anticipate the time appointed by his Father for shewing such works, any more, then his disputes and answers to the Doctors at 12 years old the constituted season of his Publick preaching. The answer also then made to his Mother, that his time was not yet come, perhaps is not to be



be taken so in general, that his time of doing any Miracles was not yet come, which was already commenced upon his Baptism; but rather, that his time of doing that miracle was not yet fully seasonable, till the failing of the wine more appeared; or not now seasonable to do it in such a publick manner as she expected our Lord, to shew who he was, should have done it before all the Guests (see the like expression *Jo. 7. 6.* about our Lords going up to the feast.) For our Lord thought fit to do it more privately, none knowing thereof but the Servants; upon which also, perhaps intimated to her, it was, that she spake to them to do what he appointed. But however, if this be here understood of publick Miracles, it opposeth not his doing them privately, and within his own family even from and in his Infancy upon necessary occasions.

3ly. From other Texts it sufficiently appears, that after our Lord was of a competent growth, he assisted with his own corporal labour his parents Domestick necessities, and wrought at his reputed-Fathers trade, with some reluctance, we may conceive, of his Parent's inclinations, and their greater admiration of such an humiliation, considering his person: but this inclination checked with a most exact observance of him in whatsoever he seemed addicted to. I say this sufficiently appears from the words *Mat. 13. 55, 56.* and *Mark. 6. 3*; where, (upon our Lords entring upon his office, and after some time coming also to his own Town Nazareth, with a train of his Disciples and a great fame of his Miracles following him, there to preach the Gospel among his Kindred and acquaintance), it is said, the Citizens wondred whence he should have that wisdom, and knowledg, and those mighty works, considering his mean education and Kindred among them, stiling him there *the Carpenter's Son*; and, in S. Marke plainly, *Maries Son*; and himself called *the Carpenter* (for before that time it seems S. Joseph was deceased). Wherein we see it was his Fathers good pleasure, the more to shew Our Lords wisdom and knowledg, to descend from above and to be infused by him that sent him, that he should neither be sent to the famous School in Jerusalem for teaching and learning the Law, as S. Paul was *Act. 22. 3*; nor to any of those Synagogues mentioned *Act. 6. 9*; Nor educated in the Temple among the Priests, as Holy Samuel was, being from a child dedicated to the Lord; nor should retire into the Desert for Solitude and Contemplation, as the Baptist, (Lives surely our Lord, if indulging his own will, would

§. 120.

3.

would much sooner have chosen ) but in this his state of Exinanition should descend far below John, and take on him not the form of an Hermit or Contemplatist, but of a Servant and a poor Apprentice to an ordinary Trade ; and herein should earn his own victuals, and serve his neighbours also as any had use of him, for the greatest part of his life. And as it was appointed, that at 12 years of age, before such Divine knowledg could be acquired by Industry, he should make an admirable discovery thereof among the Doctors in the Temple, tho this was then, ungratefully or also enviously, not taken any notice of by them ; so it was ordained also, that all his youth should be spent in this laborious handycraft. Whereby it might be most evident, he stood in no need of human Arts or Sciences, and also he might give the world an example, after so great an humiliation of his, being Gods only Son, not to disdain to serve out neighbour in the lowest manual offices, in any necessities concerning his Body, or also Estate, as well as Spiritual ; but whereby also he might the better disguise and hide the Dignity of his person till he had descended yet further to the lowest step of his Humiliation, and accomplished his Passion on the Cross.

§. 121.

For we find this education and mechanick trade of his to have bin a main scandal, and, ( after that his admirable doctrine and works had given an occasion of his being more enquired after ) to have bin spread all abroad and well known not only at Nazareth or in Galilee, but at Jerusalem : For *Jo. 7. 15.* in the third year of his preaching, as he taught in the Temple it is said ; the Jews marvelled and said, -- *How knoweth this man letters or learning having never learned.* [ From which also may be gathered that in his Sermons, like to that discourse of his in going to Emaus, were mixed many profound and convincing Expositions of the Law and Prophets, and such as were not attainable by others, if at all, without much study therein. ] To whom our Lords answer in the next verse giving this reason ; *Viz.* that they might know that his doctrine was not his [ acquired by any his industry or Art ] but his that sent him. [ Learnt and revealed from above and brought out of the bosome of his Father *Jo. 1. 18.* ] And his very kindred, from this mean exercise of his youth, when afterward he began to open and discover the hidden treasures of his wisdom, not believing on him saith the Text *Jo. 7. 5.* asked him, why, if he was such as he made himself, he staid amongst them in Galilee, and



and went not into Judea to shew himself there among the Learned; when indeed our Lords usual abode in Galilee was for the safety of his Life. Thus our Lords Carpentership was made no small mortification to him.

But yet this is imagined such Carpentors work as was exercised at home; Some think that of a Wheel-wright, and making Ploughs, and Yokes, and other instruments of husbandry for the service of his Neighbors. (*Aratra conficiens & Juga boum* saith S. Justin Martyr *Contra Tryphonem*, a very ancient Father); this suiting much better with the retirement and Devotions of so Holy a family, and also with the privacy of our Lord's education, than seeking here and there work abroad in other men's houses. And this trade it is probable our Lord followed for some time after Josephs decease by those words in S. Marke. -- *Is not this the Carpenter, the Son of Mary*; and so, a little after our Lords Baptism, mention is made of his Mother only, none of Joseph; as *Jo. 2. 1. - Matt. 12. 47*; It seeming good to the Divine wisdom to leave our Lord, for some time before his manifestation, without any reputed Father here on Earth, whose true Father was in Heaven.

Thus our Lord, the second Adam, eat his Bread for many years in the sweat of his browes, subjecting himself herein to the curse laid upon the first his sinning fore-father in a Trade requiring much strength and force. And his Trade an Emblem (if happily an house-wright) of his rebuilding that house of God, which the other former had destroyed.

4ly. It may further be gathered from the many hardships suffered even in our Lords tender Infancy, his being born in a poor Stable, carried away presently after in so weak an age some hundreds of miles into a strange Country, and again brought back from thence; as also from what is prophetically said of him by David, *In Laboribus a juventute mea*; Again, from his many times professing that he came not to do his own will, but the will of his Father (where his own will denyed intimates natural inclinations different from his Fathers appointments concerning him, but yet exactly subjected thereto), and that he came not to be ministred to, but to minister; and, when he had so many attendants; that his behaviour amongst them was as of one that served, and as one that waited on, and provided for them, whilst they sat at Table, See *Luke 22. 27.* spoken upon occasion of their striving among themselves for Honour; and about that time, also his washing their feet, and lastly,

§. 122.

§. 123.

4.

lastly, from the Apostle's expression, that he took on him the form, not of a man only, but a servant; From all these I say we may well argue, that his youth was not passed without many mortifications and hardships, such as poverty, and handy-labour affords, many great self-denials, an exact obedience of his child-hood to his Superiours according to the flesh, such as a wise man suffers, whose duty obligeth him to the service and sometimes indiscreet commands, though in things lawful, of a person of much less understanding; unless we may rather think, that the Holy Spirit by him guided his Parents in all those commands, whereto it required his obedience.

## §. 124.

And among such his mortifications this seems no small one; that, considering who he was, the word and wisdom of God, and by whom God formerly made the world, he should have a law of silence for so long a time imposed upon him, as to any function as yet of his ministry or discovery of his wisdom, even when there was, in his seeing the great follies of the world, occasion, shall I say? or rather a great necessity thereof. Nay, in the Sabbaths when all frequented the Synagogues (which were in every City, and there the law and Prophets read to the people, *Act. 13. 27.*) and among others his most devout Parents together with himself; that, after his forementioned dispute with the Doctors at Jerusalem, and after he was now arrived to mans estate, from 20 years old till 30, he should patiently stand there among the rest in the quality of a mean labourer, and this, the Law-giver himself, in silence hear the expositions of it; not alwaies free from error, by others; which rendered his fellow-Citizens so astonish'd; when afterward he, who had bin so long an Auditor with them, now shewed himself a Doctor. A stupendious Humility and Obedience this, so long practis'd, in so Sovereign a dignity: and an hard lesson for those to imitate, who have parts! To our Lord therefore, stooping by Obedience to such a condition, seems principally to be applied that complaint of the Psalmist *Psal. 38.* -- *Posui ori meo custodiam, cum consisteret peccator adversum me. Obmutui & humiliatus sum, & filui a bonis [sermonibus] & dolor meus renovatus est. Concaluit cor meum intra me: & in meditatione mea exardescet ignis,* whilst he, whom a fire of Zeal for his Fathers glory, and for the salvation of mankind continually burnt and consumed, (See *Jo. 2. 17*), Convers'd among the ignorant, and sinners, without being permitted either to instruct the one, or reprove the other; whilst he, who, to use the



the expreffion of Elihu *Job. 32*, was full of words and his belly as new Wine without vent, and that breaketh new Veffels; was fo long to be dumb and as one that heareth not, and in whose mouth are no reproofs; No difcourfes I fay, faving fuch, as did not transcend the appearance of his exteriour condition and manner of Education and emploiment; and fuch converfation, as in a private life gave good example to his few acquaintance and friends, remaining fo many years (even whilst repairing in the State of his man-hood to Jerusalem and the Temple, and the great Affemblies of the Nation at the publick feasts,) as it were a Candle hid under a Bushel, and not suffered to diffuse its light, walking in this most difficult obedience, for fo many years, to the good pleasure of his heavenly Father: as also the same obedience practised the like silence whilst he suffered fo many false accusations before his Passion.

And the Nazarens rude and uncivil entertainment of him, when visiting them afterward, and his Brethren and kindred their not believing on him, shew well how much he had in his youth ecclipsed and made himself of no account among them, at least those that were not more intimately acquainted. Wherein he gave the world a great lesson and example of trampling under foot any vain honour and Reputation, save that with God and the Citizens of Heaven. But indeed had our Lord sooner manifested himself to Israel, suppose even from his youth, we may conjecture such effect thereof, either that the glory of his wisdom and mighty works, with the envy of the Great ones accompanying these, would have hastened his Death and brought it fo much sooner: Or such his Excellencies and Dignity of his person, in a long time of Conversation with them better known to the Nation, would have daunted his enemies and prevented his Death, and deprived the world of the precious Benefits thereof; and we may say his Father was pleased that he should be fo long concealed to us, that he might dye for us.

§. 125.

In this time of our Lords living at Nazareth, and before the 30th year of his age, is supposed to have happened the death of S. Joseph, there being no more mention made of him, as of his Mother, and our Lord's Brethren, after our Lords publick appearance either at the Marriage in Cana, or else-where. It seeming good unto his heavenly Majesty, that after his Manifestation, though a Mother did, yet no Father real or reputed should, appear; that God might be the more looked-on as

§. 126.

his Father, who also was professed by him to be so; no other being in sight, nor receiving any honour as such. Therefore also is our Lord in St. Mark (probably after Josephs decease) himself called the Carpenter, and the Son of Mary. But when ever S. Josephs Death happened, doubtless it was undergone with great Resignation, and content, and after our Lord's having first made known his heavenly Father's good pleasure both to him and his Mother; in which, all three most affectionately acquiesced, though Joseph by his Death in some sense was to leave and lose his most beloved Jesus, Viz. as to the presence of his Humanity, wherein his Saints by death do now enjoy him.

§. 127.

Now that, after so profound an Annihilation and latitancy of our Lord in so mean a fortune and obscure place, the time drew near of his manifestation to Israel, (being God at last descended upon earth to reveal to men the whole Will of his Father and all the Secrets of Heaven). A great person, and one sanctified from the womb; and -- *Quo non major inter natos mulierum* (as our Lord saith of him) was sent some time before to proclaim to the world the near approach and appearance of this heavenly Prince, for begetting a greater reverence in them to his person; And also to prepare all men by a due Confession of, and repentance and doing penance for, their sins, and correction and amendment of their evil lives (which is called the levelling Hills and filling Valleys, and making the high waies streight) and lastly, by their being purified by Baptism, for a more worthy and Honourable reception of this great Lord, whose Kingdom was not temporal but Spiritual; that so nothing in his Subjects at his coming might disgust or displease him. And lastly, was sent, after his making such a proclamation of him before hand, to shew also and demonstrate with the finger his very person to them, for removing all possible mistake, or just excuse.

§. 128.

The miraculous Nativity of this Forerunner of Christ in the old age of his Parents, foretold by the same Angel as was our Lords, and his being full of the Holy Ghost from his very first Being; his leaping and rejoicing at the presence of our Lord when he also yet in his Mothers womb, and their acquaintance only before they were born; after his infancy, his leaving his Fathers house, and retiring into the Desert and solitude; his rigid dyet, raiment, and habitation in some grot there; his non-conversation with men, and so neither corrupted with  
their



their manners, nor distracted at all with human affairs, and the Holy Spirit supplying to him all that knowledg of men's persons that was necessary to his high employments; the many resemblances he had to Elias, and also to our Lord, in his doctrine and in his Heroical Virtues, and especially in his stupendious humility, and sufferings, these things I say have bin partly described before §. 4. &c. in the Relation of the Baptists Nativity, where the inquisitive Reader may review them.

To this great person therefore as yet in the Desert, being about 30 years of age ( the appointed age under the law *Numb.* 4. 3, 23. for the Priests and Levits to enter upon the exercise of their functions ) and half a year elder than our Lord, as who was to be his forerunner and to appear abroad sooner, came the word of the Lord; that he should now leave his solicitude, and enter upon the Office for which he had bin thus prepared, and which employment doubtless he had much expected and longed for.

§. 129.

Upon which John came forth not immediatly to Jerusalem, or into the Cities of Judea ( this honour being left for our Lord himself, and the Kingdom of Heaven being to approach still nearer by certain degrees ) but into the out-skirts of the Desert of Judea, and from thence removing to Bethabara, ( where also our Lord sojourned for some time a little before his Passion, *Jo.* 10. 40. ) beyond Jordan, near to the great Road from the East for passing over the River into Judea: by which way the Israelites, when they came out of Egypt, walking through Jordan ( a type of Baptism, as also their passing through the red Sea ) entred into the Holy Land; and by which way they were afterwards carried away Captives from it to Babylon; where also Elias, the type of John, after passing this Jordan, was taken up in a fiery Chariot. Here then John in his Spirit began to appear again, and to proclaim (as it were at a distance and afar off) the speedy coming of the Jew's Messiah, and of his Kingdom, and to fulfil the *Vox clamantis in deserto* spoken of in the Prophets. Some conjecture also the beginning of Johns thus proclaiming our Lord to have bin in September, or the feasts of Trompets, which was the beginning of the Civil year of the Jews *Lev.* 23. 24. 25. 9. and this same year also to have bin a year of Jubile, which well agrees with *Esay.* 61. 2. --*Ut prædicarem annum placabilem Domini*, and in which year of Jubile also was a greater concourse of people from all Forraign parts: but the various computations of the age of the world renders this thing very uncertain.

§. 130.

Now then the Baptist began, for a due preparing of the Nation for the reception of so great and Holy a Prince, to exhort the people to a Confession and repentance of their sins, and the receiving Baptism to that effect ( which he had orders from him that sent him to confer on all such as were penitent ) and to a speedy reformation of their lives ; for that now shortly all flesh should see the salvation of God ; and for that this Lord would come with his Fann in his hand, and would thoroughly purge his floore, gathering the Wheat into his Garner, but burning up the chaff with unquenchable fire ; and because that now the Axe should be laid to the root of the Trees, and such as brought not forth good fruit should be hewn down and cast into the fire. Which things delivered with such an authority and gravity put his Auditors into a great consternation and fright, and suddainly alarmed the whole Nation ; and especially the Hierosolymites, being at no great distance from the place of his preaching, and much frequenting him. Whose wonder also was encreased by his appearance in such a desolate place, and not coming into their Cities. And his strange Habit of hair-cloth, and being tyed with a leather-Girdle, like Eliah and several of the ancient Prophets *Esay* 20. 2. *2 King.* 1. 8. *Zech.* 13. 4. and his strange abstinence, not eating any bread, nor drinking Wine, nor needing at all any human supplies for his food : one part of his diet being a kind of Locust or Grasshopper, to be found every where upon the grass ( and which it seems was a Fare sometimes of the poorer sort, in a case of necessity eaten by them either raw or boyl'd, or also salted and dried, mentioned in *Levit.* 11. 22. and allowed there for a clean food ) : and another part ( when these Locusts not to be had ) wild honey, such as the wood-bees wrought in the hollow parts of Trees, plentiful in this Country See *1 Sam.* 14. 26 ; and his abstinence such, as the Pharisees concluded supernatural, and so effected by his being possessed with a Devil : his lodging also the hard ground in some Cave or Grot ; By which things this Preacher of Penance appeared also the greatest *Example* thereof, that as yet the world ever saw. These things I say still advanced their great esteem and admiration of him, and gave greater weight and credit to his words ; the Pharisees ostentation of fasting being quite ecliped by it.

§. 131.*Mat.* 3. 7.

To this also may be added his discovering the secrets of their hearts that came to him, and discerning their several sins and delinquencies, tho having no knowledg of, or conversation with them.



them. The Counsels and advices he gave them high and sublime, and like unto those of our Lord. As, among others, that given to the people for the larger extent of their charity, that he that had two Coats should impart to them that had none, and so also should do for Bread and Meat. These his Counsels rightly also fitted to every ones condition, whilst for the amendment of their manners each one desired to learn from him the several Duties of their calling ( the things belonging to which he knew not by experience but the Holy Spirit ; ) His admitting ( contrary to the Pharisees ) all persons with an equal mansuetude and affability ; and not keeping more distance from those esteemed greater Sinners, Publicans, or Soldiers ; this reprehending the greatest with all freedom and without fear before all the people ; and receiving the humble, though great offenders, without expostulation or reproach. All these wrought in the people an Opinion of the Baptist, that he was some eminent Prophet, or also the *Messias*, though himself sufficiently disclaimed it.

Upon this fame, To this new burning and shining Light ( as our Lord styles him ) a great conflux was made, after some time, out of the whole Nation, not only out of the nearer parts of Judea, but also of Galilee. From which Countrey, among others we find Peter and Andrew his brother intermitting their fishing and resorting to him ; as also Philip and Nathanael, Galileans. We find also, *Acts* 19. 3, some Brethren living at Ephesus, and Apollo of Alexandria, to have received Johns Baptism, which argues also a resort to him from foreign parts : unless we imagine an authority of Baptizing either committed by him to, or at least assumed by, some of his more eminent Disciples. Hither also came the Publicans, and the Soldiers, and those that were esteemed the most notorious sinners to hear his Sermons made of Repentance, and remission of sin, which seemed to concern such persons most. These therefore, terrified with his words, made humble confessions of their former sins to him *Mat.* 3. 6, *Mark.* 1. 5. ( as those other Converts in the Acts did to S. Paul *Acts* 19. 18 ) ; promised amendment of their lives, were baptized by him in order thereto : Lastly, asked his advice and directions concerning their Duty in their several Vocations and Employments, where the Gentleness and tenderness, wherewith he treats the Soldiers and the Publicans ( yet the instruments of sustaining the Roman Power ) is very notable ; not bidding them presently to desert,

§. 132.

or change their Profession, or proposing to them any high perfections, as he did to some others; but admonishing them according to their present capacity, of avoiding those faults to which their employments more tempted them: the Soldier to do no violence to any, nor falsely accuse them to make way for plunder; but to be content with that gain their wages afforded them; and the Publicans, that they should not enhance the Taxes upon the People, nor require more than was appointed them: instructing them first in acts of Justice, and doing no wrong to their Neighbour, whilst he exhorted others to acts also of charity.

§. 133.

And lastly, hither also came the learned and highly-esteemed Scribes and Pharisees. Many of them, as appears by what our Lord saith *Luk. 7, 30.* (though perhaps not all) moved with curiosity to see and observe the strangely habited person, and not with compunction for their sins (as others), or the believing what he was, or said; no more than they did afterward our Lord himself; to verify our Lords speech. -- *Pauperes evangelizantur.* These bearing a show of sanctity, and accordingly revered among the people, so soon as the Baptist beheld, seeing and knowing all their interior by the Holy Spirit, he entertained not them with the same mansuetude and indulgence as the poor Publicans and Soldiers, as the one appearing to him interiorly clothed with humility and Contrition, the other with Pride and Hypocrisy; but presently fell into a sharp reprehension of them before all the people (knowing this the proper way, if any, for their cure): calling them a generation of Serpents (which was also our Lords language afterwards) denouncing to them the *Novissima* the great wrath to come; and such fruitless Trees, and chaff their being cast into an unquenchable fire, unless a speedy repentance for their sins and reformation of their manners prevented it. And seeing them, from the approaching Messiah he foretold, expecting much contrary to what he said at his coming, (as heirs of the promises made to their Father Abraham), all Glory, and prosperity, and Dominion, over the Gentiles, he fore-signified to them, by using a similitude from the Rocks and Stones that lay about him, that God, upon their incredulity and impenitency abandoning them, could raise unto Abraham another seed, i. e. out of the yet stony-hearted and unbelieving Gentiles. As indeed not long after he did.

§. 134.

The Baptist thus had for some time executed his Office, and  
made



made a preparatory commencement of the Gospel, according as our Lord saith (*Mat. 11. 13.*) --that the Law and the Prophets were till John; but that from his daies the Kingdom of Heaven, or of the Gospel, suffered violence [i. e. whilst whole multitudes and crowds of people, Soldiers, Publicans, Sinners, came flocking into it]. Though indeed the Apostles of our Lord, consummating the preaching of this Evangelium, with the Holy Ghost descending on the people, baptized with it by them, and doing of all sorts of Miracles in confirmation of what they divulged, far transcended the beginnings of the Baptist; and so the least of them, in this respect, was greater than he, as our Lord saith, *Matt. 11. 11.* John then was a prodromus preaching so, as our Lord afterward, the Kingdom of Heaven at hand, and judgment and wrath to come on the impenitent and unbelieving. Confession, repentance, and so remission of sin (not by Johns Baptism, this being only with water and to be consummated in the other) but by the Baptism of him that was to come after him, who should baptize them with the Holy Ghost, *Jo. 1.* and who was the Lamb of God that should take away the sins of the world, and in whom they were to believe *Act. 19. 4.*

Whereby it appears: that there was an obligation also remaining on all who possibly could procure it, after Johns Baptism, of receiving Christs, which effected a perfect regeneration by conferring the Holy Ghost; and that whatever assistance also of the Holy Ghost may be supposed in those predispositions to this perfect regeneration effected by the same Spirit, as in Confession of sins, repentance and bringing forth the fruits thereof, and believing on the Messias; which things were caused *Act. 19. 4.* in the people by Johns preaching, this also we have from the power and virtue only of him that was to come after him. And that those true penitents, who died under Johns baptism only, and without our Lords, became partakers of the Holy Spirit and of salvation, in the same manner as all the righteous deceased under the Law, i. e. through the merits of Christ; in their using the typical Ceremonies relating thereto whatever they were, according to the divine appointment.

John therefore told them, that our Lord, who came after, not he, should baptize them with this Holy Ghost; and St. Luke adds baptize them also *with fire*. Where *fire* may be taken in a double sense, either for the *fire* of the Holy Spirit, elegantly opposed by John to his water; or (as some rather understand

§. 135.

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derstand it) the fire of the Divine wrath. For S. John's Spirit had some of that of Elias, and the context seemeth to favour this sense: for there it follows *Luk. 3. 17.* whose fan is in his hand and the chaff he will burn with fire, the one or the other baptism shew that of the *Holy Ghost* or of *fire* was to be received by every one. Thus, after John had began first the preaching of the Gospel and using the new Ceremony thereof, Baptism, but deferred all the power and virtue thereof to Christ, that was then at hand. And great multitudes from all parts were now gathered unto him, and a very great number (as appears by the expression *Luk. 3. 21.*) at least of the common sort were baptized by him: and were in great expectation what would be the end of these things, since he plainly and often told them that himself was not this Christ, nor shewed he any miracle at all, hereby the more to exalt himself.

§. 137.

After that these Preparations were made, and Our Lord now also had compleated the thirtieth year of his age; at which age the Priests (as hath bin said) and Levites were admitted to administer in the Sanctuary *Numb. 4. 3, 23*; and at which age his Father David was installed in the Kingdom of Israel, and Joseph advanced to the government of Egypt, Types of our Lord; Now was the full time come that he should throw off his long disguise and manifest himself; And herein should first receive, in publick before John and all the people, a *Commission* from his Father speaking to the world from Heaven, and a Solemn *Unction* to his Office from the *Holy Ghost*.

He then, to whom also and to his Holy Mother, all these things done by John were related by their neighbours, that he might fulfil all righteousness, and shew obedience to all ordinances instituted by his Father (Johns Baptism being from heaven and not of men, as he argues against the Pharisees *Mat. 21. 25.*) as also that he might give good example to other Galileans (for which, see what he did *Mat. 17. 27.* -- *ut non scandalizemus eos* in doing any thing that looked like disobedience), not many daies after 30 years old, went up, as many others, from Galilee, and humbly presented himself among the other multitude to receive Baptism from John as a *penitent*, so habited, so mortified with grief and confusion; remembring the burden he had taken upon him (for our sakes) of the sins of the whole world, and compleating the Confession and Contrition of all those poor sinners, that stood with him desirous of the same Absolution, and among the rest even those of the Baptist himself.

The



The place of our Lords Baptism probably from *John* 1. 28. was Bethabara: viz. where, the waters being divided, the people of Israel passed over Jordan with Joshua into the land of promise; and whither our Lord also coming out of the Desert returned to John. And it seems by S. Lukes words, *-in which chap. 3. 21. all the people were baptized &c.* that there was a great conflux of people to John at that very time; For indeed one end of John's baptizing was, that our Lord should be made manifest to Israel *Jo. 1. 31.*

The Baptist, tho living in the same house for three Months with him before they were born, had never before seen this sacred person, whom he was sent to proclame ( the Divine Providence, for avoiding any suspicion of fraud, or compact, so ordering, that they should be educated in two remote and opposite corners of Palestine ); yet presently upon his appearance by the Spirit knew him to be Christ our Lord. [ For S. John's *-Non noveram &c. Jo. 1. 33.* ( as S. Chrysostome and others ) is to be understood more largely: Viz. of the time before our Lords coming from Galilee, and before the solemnity of the Baptism; in which solemnity, because the most evident testimony was the Holy Ghosts descent and sitting upon our Lord, therefore it is instanced in by the Baptist; as if he had said, I knew him not at all formerly, till the time when he came to be baptized, and the Holy Ghost in the shape of a Dove visible to all sate upon his Head. The Baptist, then, presently knew him; and, much astonished at his great humility in offering himself to receive this Baptism of sinners, with a like humility prostrated himself before him; and telling him, that himself had need to be baptized of him, desired to be excused from so great a presumption, whose shoos-latchet he had formerly told the people *Jo. 1. 27.* he was not worthy to untie. But our Lord now no way disguising or concealing himself to John, with a word that *(so he ought to fulfil all righteousness,* removed his fear and scruple; and so in all humble obedience to his good pleasure John performed this Office to him.

Our Holy Lord, so soon as he ascended out of the water, without any entertaining himself with his Cofin and servant the Baptist, though this was their first interview, immediatly put himself, upon the banck of Jordan, in the posture of praier: wherein we may presume he offered himself ( according to his words in the Psalme; --Lo I come, as in the volume of this book it is written of me, to do thy will O my God ) to all those hard

§. 138.

§. 139.

Jo. 12.

services and sufferings for the redemption of mankind, which his heavenly Father expected from him : as we find he did a little before his passion Jo. 12. 17, desiring him to glorify his name ( at which time also his Father spake to him, being in great desolation, from heaven in the hearing of all the people. ) Whilst our Lord was thus praying ; and the *Baptist*, who had had a pre-indication from God that he should discern his Son by the visible descent upon him, at his Baptism, of the Holy Ghost ; and also the *people* ( who could not but observe the extraordinary reverence S. John gave to him, or also some of them hear his words ) had fixed their eyes upon him ; Behold, the Heavens were opened : and first descended from them, with a stream of light, the Holy Ghost in the appearance of a Dove ( the innocency and harmless simplicity of which gaullels, peaceful and mourning creature Our Lord recommends Mat. 10. 16 ; and several qualities in it observed to resemble those of the Holy Spirit are mentioned by the Apostle Gal. 5. 22. - 1 Cor. 13. 4. ) which streaming Dove rested or sate upon him, as was presignified by God to John, and probably remained so according to Jo. 1. 33, till hasting toward the Desert he was carried out of their sight.

§. 140.

This appearance again was seconded with a Voice from the opened heaven, and from the Divine Majesty there, declaring to the world This person to be his *beloved Son*, in whom he was well pleased. The words, as also the descent of the Holy Spirit upon him, are pre-related in the Prophet *Esay* 42. 1. and cited also by the Evangelist Mat. 12. 18 ; and do reveal to the world this joyful news, as if he had said ; This is my Son, the long expected Messias, the new and perfect Legislator, that declares all my will, that is the Compleatment of all the Prophecies, the only Mediator between me and sinners ; the Redeemer and Reconciler of the world unto me, and my meek Lamb that takes away the sins thereof ; the only, Holy and Eternal, High Priest ; Lastly, the King and Lord of the Universe. In whom nothing at all displeaseth me ; and in whom I have bin pleased from all Eternity ; and except in whom none other pleaseth me ; and in whom all others may please me ; but, unless through him, I cannot love sinful man, concerning whom the time was that it repented me at heart that I had made him ; but which grief this my Son hath removed and again reconciled all things to me.

Gen. 6. 6.

§. 141.

The same, with which words, were spoken a second time  
in



in the Holy Mount out of a bright cloud nearer hand, when this person, our Lord, appeared also in great beauty and Majesty, and like himself, -- *that this was his beloved Son, in whom he was well pleased.* And this then added to it, that [after Moses and Elias, the law and the Prophets, vanished] they should in the last place hear him : for which purpose, viz. their hearing and obeying this Lord, also was this voice made unto the people here at Jordan. Again, a third time, when the same our Lord, a little before his Passion, was in great desolation and desired to be delivered from the approaching paines of death *Jo. 12. 27.* but then afterwards resigning his natural will, as in the Garden, prayed that his Father would not spare him but glorifie his name, ( Viz. in our Lords passing through all those bitter sufferings preappointed for him ; ) his Heavenly Father himself vouchsafed with a voice from heaven to answer his Praier ; telling him, he would glorifie his name yet again, Viz. in the admirable Resurrection and Ascension of his Son, as he had done already, viz. in his glorious Miracles ; where also our Lord told the people concerning this voice from heaven, that it came not for his sake or satisfaction, who alwaies knew his Fathers will concerning, and Love to, him, and the glory he had, and ever was to enjoy, with, and from him ; not for his sake I say but for theirs, that they, acknowledging this glory, the Father both had and would bestow upon his Son, should accordingly honour and obey him. As also now at his Baptism, the visible descent of the Holy Ghost was for the peoples sake, that they might hereby know that he ( who was full of the Holy Ghost as much before as after this visible descent thereof ) had it in his power, by baptism, to confer on others.

Mat. 17.

§. 142.

Often therefore also doth he mind the people, for their admittance and believing on him, of this his Fathers bearing witness to him ; Of his Fathers sending him ; and Sanctifying him ; see *John 8. 18, 54. - 5. 32, 37. - 10. 36.* which relates, as to his Fathers testimony of him by Miracles, so doubtless to this signal one received before the beginning of his Ministry at his Baptism, and to his Sanctification at this time by the visible appearance of the Holy Ghost sitting on him. And this very manifestation thus of our Lord to Israel the Baptist names, as one of the ends of his own coming and Baptizing *Jo. 1. 31.* And most congruous also it seems, that, our Lord's Institution of conferring Baptism for ever being in the name of the Blessed Trinity, Father, Son, and Holy Ghost, all these should first after this

manner manifest themselves in his own Baptism. Which *Unction* of his with the Spirit, foretold by *Esaïas chap. 61. 1.* our Lord also in his Sermon *Luk. 4. 18.* openly applies to himself: And this was the first Scripture, he as it were casually opened at, to explain it to his own country men at Nazareth.

§. 143.

After this Testimony given to God the Son, by God the Father, and God the Holy Ghost, at his Baptism, in the midst of the admiration and expectation of John, and the people beholding him; our Lord, in the Vehemency of the same Spirit, which, alwaies remaining in him in the same plenitude, and not given by measure, yet acted more or less in his Humanity as occasion was offered, suddainly departed out of their sight, and went speedily toward the *Desart*, from whence John formerly appeared. *Immediately* (saith S. Mark) *the Spirit drave him into the Wilderness.* And such *Rapts* of the Holy Spirit have bin formerly seen, in Elias (see *1 King. 18. 12. - 2 King. 2. 16.*) and others, with an elevation of their bodies also into the Air; tho probably not so here, of our Lords.

By wilderiness also is here meant the most desolate, inviolous and unfrequented recesses thereof. Where were the *dens*, & *latebræ* of wild beasts for their safety (for the Evangelist saith, *he was there with the wild beasts*; whence we may conjecture, John Baptist's Desart also to have bin such; however some would mitigate it). Where also, we may say, is the most ordinary dwelling and haunt here on Earth of evil Spirits; not so much by their choice (though in some respect they hate the places frequented by men, and where is some greater appearance of Devotion, and of Gods service, and worship) as from their Condemnation and the Divine restraint; See, *Mat. 12. 43*, the evil Spirit, when having lost his possession of the man, his walking in drie, or barren, and desolate places; and *-Mark. 5. 3*, their haunting the Tombs; and, *Esaï. 13. 21.* and *34. 14*, the Satyrs dancing in such places; and, *Apocal. 18. 2*, Desolate Babylon becoming the Habitation of Devils. To which may be added the experience of Hermits, that inhabiting *Desarts* are more molested with them; and here also our Lord met and had his chief combat, with the Devil.

§. 144.

Into this solitude then our Lord retired, after his being anointed with the Holy Ghost, and now shortly to enter upon his Ministry; retired, as we see with great fervency of Spirit, to fulfil his Fathers will, i.e. the foreseen great Mortifications he was there to undergo no way remitting but advancing this holy impetuosity.

And



And here he remained and separated himself, during forty daies. [ This being the round number used for 7. sixes of *daies*, or. 6. multiplied 7. times, and a number in Scripture most frequently prescribed by God, according to his Creation of the world in *six daies*, for the dispatch of any great work, labour, or sufferings. Of which may be given very many instances, if this would not too much divert the Reader. See *Gen.* 7. 4. 17. - *Ezec.* 4. 6. - *Jonah.* 3. 4. - *Gen.* 6. 3. thrice forty years. - *Deut.* 8. 2. - *Gen.* 15. 13. ten times 40. - *Judg.* 13. 1. *Apoc.* 2. 3. and about so many months was the time of our Lords preaching. See before §. ] For this time then, he sequestred himself to be vacant (without admitting the distraction of any human converse or secular business; and with those advantages, that bodily fasting gives to the operations of the Soul) for supplication and prayer; for the solemn preparation for that *high service* and *ministry* he was now entering upon, and designed to; and again for the making a more solemn oblation of himself to his Father, as to the most voluntary undertaking of all those hardships and sufferings that were set before him, and that were desired by him, in all these the more to glorify his name. Now though our Lord for such a more intimate conversation with God, and perfect Contemplation, needed not to use such exteriour means as retirement and abstinence from food, and dismissal from other Employments, by reason of the supernatural perfections, which from his Deity and plenitude of the Spirit were infused and refunded into his human Nature; Yet, as Suarez observes. -- *Per cognitionem anima naturalem non poterat sine speciali miraculo multa simul perfecte considerare; neque per operationem phantasie simul comitari operationem intellectus, si circa res varias omninoque diversas versaretur.* For that naturally one action hinders another, at least as to the highest intention of it: which hindrance might also be in our Lord, so far as his Divinity pleased to leave in his humanity also these sinless infirmities; as a resemblance of the constitution of other men.

We read of a like thing done by our Lord afterward. That, before the solemn election of those persons, who were to be chosen by him for the promulgation of the Gospel through the world, after his departure hence, that he retired alone into a solitary Mountain the evening before; and *there continued all night in prayer Luk.* 6. 12. As also, when he was in Capernaum, being much followed, and pressed upon by the people, he is said

to

*In 3. Thom. 2.  
Tom. Disp. 27.  
§. 1.*

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to have made use of the solitude of the night, and to have risen a great while afore day, and to go into a solitary place to his praier. *Mark*. 1. 35. and said *Luk*. 5. 16. to have withdrawn himself into the Defart for performing this duty. But however this be stated, concerning the advantage our Lords Devotions might receive from Solitude, doubtless one principal end of this his forty daies, and all his other, retirements afterwards, was, that he might give us an example herein, and shew us the great necessity of solitude, fasting, and withdrawing from secular affairs; for our enjoying a nearer conversation with God, and our overcoming of Temptations, and especially, for our better Preparation in the undertaking any weightier affairs: such as is in the first place the Ministry, and predication of the Gospel. And another end seems to be this also; that He, who, as other Teachers sent from God, must necessarily spend the most of his time in an active life and common conversation; yet might also in these his practices and especially this his for so long a time inhabiting the Defart, allow also, and countenance, and recommend ( to those that have more need of, and are more disposed to it ) the other life, that is more addicted to solitude, fasting, continual praier, and contemplation. In the same manner then, as our Lord is said to have passed that whole night before the Election of his Apostles, and the other times of his repairing to Mountains and Defarts, Viz. in praier and contemplation, so may we rationally imagine him to have spent these forty daies, and nights; and his fasting, in so great a suspension of his natrual faculties, to have bin an individual companion thereof.

## §. 146.

*Exod.* 24. 18.  
-34 28.

In which forty daies fast and Devotion, Moses, as a type, had preceded him, once and again; both first in his receiving the Law from God, which he was to communicate to the children of Israel, as our Lord now was the Gospel; and, a second time, in his making intercession for the people, and obtaining their pardon. [ Concerning which he saith *Deut.* 9. 18. --*That he fell down before the Lord, as at the first, forty daies and forty nights, without eating bread, or drinking water; because of all their sins which they sinned; and that the Lord hearkned unto him:* ] And, in his then being admitted also, upon his earnest supplication, to see Gods glory *Exod.* 33. 18. -34: 5. and as also, according to this action of Moses before, we may suppose our Blessed Lord to have thus also prostrated himself before his Father in these forty daies, and forty nights, for the sins of the world; and to have



have offered himself, as Moses, to be made a curse for our sakes, see *Gal.* 3. 13. and *Exod.* 32. 32. compare *Deut.* 9. 26; and so to obtain pardon for all true believers. Of whom also the Goat sent into the Desert laden with the peoples sins was, herein, a type. And as this type Moses in the Law, so another preceded in the Prophets; in Elias their Head, his fasting forty daies, in the same desert and Mountain, as Moses; and He there having also the Vision of, and extraordinary communion with; God. As also our Lord's humanity, afterward in the Holy Mount, was admitted to behold his Fathers Glory, in a bright cloud descending upon the Hill, and to partake of the splendours thereof; and also these two Men, Moses, and Elias, representing the Law and Prophets, were there present to do him Homage, in whom both these were to be compleated. Such exact resemblance were the Law and Prophets to have with the Gospel.

The similitude also here is not to be passed by; which our *Lords* being here first conducted by his Father into the Desert, before his beginning to take his possession of the inheritance both of the Jew and Gentile promised him by his Father, hath to that former divine conduct of the *Israelites*, first §. 147.  
Psf. 2. 8. into the Wilderness, after our Lord also, as they, had bin called out of Egypt, *Mat.* 2. and the correspondence also which his forty daies abode there hath to their forty years. Yet in this much unlike; that he, in this Desert being pressed also with the same necessities as they, I mean as to hunger and thirst after so long a fast, and upon it by the Devil much urged to the like offending of God; Viz. not by not waiting his good time; Yet he stood, where they fell: and with all patience contrary to them (though having Miracles in his own power) attended the time of the Divine good pleasure for his relief; and here also He, receiving at length the supply of his hunger from Angels sent to him, may be said in some sense, as they, to have bin fed with their food.

This then was another end of our Lords withdrawing into this desolate place; that he might be there tempted of the Devil, saith S. Matthew *chap.* 4. 1, and fulfil his Fathers good pleasure, in his being exposed also, like unto us, unto the encounters and strangely-rude treatments of the enemy of mankind, Satan. (For who hath bin in his temptations so rudely handled and carried about by him as our Lord was?) and that he might thus be, as the Apostle observes *Heb.* 2. 17. -4. 15. a  
more

more merciful High Priest to succour and assist us in those our temptations, the like to which he had experimentally suffered himself; and again, that He might also in his fasting, solitude, and praier, shew to us the armes by which we also may obtain the Victory over this Tempter. It was also most congruous, that the second Adam should undergo the same combat with him, as the first who was foiled in it, and ruined by it; that so he might recover mankind after the same way as he was undone; and having first mastered this strong man, who could find nothing in him *Jo. 14. 30.* no pride of life, no disobedience, no lust of the eyes or of the flesh, he might proceed to spoil his house, and his goods, and the long possession he had gotten of wretched mankind: as indeed our Lord did triumph over him in his following Life, Death, and Resurrection.

§. 149.

To these I may add yet another reason of our Lords withdrawing himself from John and the people; namely to qualify and lessen the great and suddain fame that might be of him (which also was done for our example) from that publick testimony they saw given by the other persons of the Trinity, *the Father*, and *the Holy Ghost* (as also in the rest of his life he used frequent concealments of himself, and enjoyned others silence for the non-preventing his future sufferings,) that so his six weeks absence and non-appearance might a little remit the former expectation, and the Baptists immediatly sending all men after him, whose manifestation was only to be discovered by certain degrees; and therefore, when returning from the Desert, his stay with the Baptist, much proclaiming him, was only for two or three daies.

§. 150.

After his forty daies abode in this desolate place, prostrated, as Moses in his Fast, before the Divine Majesty in praiers and intercessions, and such Contemplations of God as his types Moses and Elias had formerly enjoyed, and probably accompanied, as they, with a suspension of his natural faculties, and a perpetual fast, our Lord began, when such his Devotions were ended, and nature returned to its ordinary functions, to be vehemently an hungred.

The Devil, even the Prince of them, as may appear from *Matt. 25. 41.* - *Apoc. 12. 9.* who had narrowly watched Him hitherto, and looked upon him with such an envious eye, as he did on our first parents in their Innocency (but could not attack him whilst in praier) when this was ended, and he saw also so great an hunger to pinch our Lord (which our first parents



rents had not when he prevailed with them to eat forbidden meats, ) had entertained hence some hopes of prevailing upon his infirm humanity, as he did on theirs; viz. not to wait for his Fathers Provision for him in due time of such food as was necessary, but with a power of Miracles presently in an extraordinary manner, after such a meritorious Act of forty daies fast, to supply himself with it. In which Temptation also he hoped to make some advantage in reminding him of the dignity of his person, and suggesting unto him that he was the Son of God. Especially at this time, the honour done him lately not only by the *Baptist*, but from God himself, both the *Father* and the *Holy Ghost* from heaven; and now also the great Change of his life, entring upon the office of the Messias, might seem to have elevated his thoughts, and ambitions above the temper of his former meanly entertained condition. For tho the Devil had heard those glorious words pronounced from Heaven but lately at his Baptism; and in his ranging every where for prey, probably was well acquainted also with all the former miraculous passages of his life, lead also hitherto without all sin; and with all the prophecies concerning our Lord, ( if we see how readily he afterwards quotes Scripture to him, and how, in his first accosting of him, he pressed his being the *Son of God*: ) yet since our Lord was also clothed with our infirm flesh, he might not so perfectly discern the *Hypostatical Union* of such his lately assumed Humanity with the Deity, nor how far it might be invested or assisted therewith, and its weakness receive influences from it.

For this General enemy of mankind saw this his human nature clothed with all the infirmities ( as here in suffering hunger ) and passions or affections of it. Whereby his flesh, or sensitive appetite, as that of others, did naturally desire things delectable to it; as meat, drink, rest, sleep, &c. [ But yet these desires were alwaies such as were perfectly subjected to the guidance of right reason, and wholly ordered and moderated by it; and such wherein he had hitherto never sinned ( though it is most likely, that Satan had not forbore before to tempt him, as others, to some exorbitancy therein, even from his child-hood ); and again were such wherein he was also, by reason of the Hypostatical Union of this nature to the Deity, and perfect sanctification thereof by it, utterly impeccable ( though this not known to the Devil. ) Our Lord, saith the Apostle, not only felt our infirmities, but *was in all* Heb. 4. 15.

*points tempted like as we are, [i. e. by external objects occurring and inviting his nature to the use of them] but without sin; this sensitive nature was ever so overruled by reason, as never by the least consent of his will, to proceed to any excess beyond the bounds set by the Divine Commands. --Poterat quidem anima Christi (saith S. Thomas 3. 2. 15. Art. 4.) resistere passionibus, ut ei non supervenirent, præsertim virtute divina: sed propria voluntate se passionibus subiciebat. And --In nobis quandoque hujusmodi motus non sistant in appetitu sensitivo, sed trahunt rationem; quod in Christo non fuit: quia motus naturaliter humane carni convenientes, sic ex ejus dispositione, in appetitu sensitivo manebant, quod ratio, ex his, nullo modo impediatur facere, quæ conveniebant.]*

§. 151.

Therefore, from this his liability to passions, and the new change of his life, Satan conjectured a fair opportunity for getting in his humanity, (in his former life hitherto so poorly treated,) some Elation of mind, and vain ostentation of its transcendent dignity and present advancement. Or, supposing Satan knew such an Union of this his humanity to the Deity, as that our Lord could not possibly commit the least sin, and that his present temptations were but in vain, (as all his former had bin), yet was his malice to him so extream, as it could not let him rest, so far as God permitted; and he rejoiced to give him some molestation, though with a greater mischief to himself; a quality we observe also in the Devil's children, malicious men; who do not forbear to afflict their neighbors, in their own suffering much greater damage.

§. 152.

He then, as soon as God had relaxed his chain, invades our Lord: and probably appears to him in some comely and Glorious shape; as we may conjecture from his last temptation, wherein he desires *Adoration* from him; Or, as some think to be more sutable to the place, shewed himself in the habit of some religious Hermite; Or, perhaps not disguising at all who he was (which also was well known to our Lord,) subtilly desired some evidence of the supereminent Dignity of our Lords person, as it were for his own satisfaction, and that he might know his due subjection to him. His request therefore was, that if he were the very Son of God, as he was lately proclaimed from heaven to be; he would, for the honour also of his human nature hitherto so meanly treated, now shew an act of his Divine omnipotency; and taking some pitty of its present necessities command those Stones, that lay before him, to become  
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so many loaves of bread ; especially since in that desert place he could expect no other ordinary supply ; ( As indeed long ago, in the like necessity, the same Lord out of the stony Rock in the Desert brought forth water ). And the more kind and harmless the request here seemed to be, the more dangerous the temptation. Whilst hereby the Devil hoped to allure him, for the glorifying of his humanity, to shew some superfluous and vain-glorious act of his power, ( as he mingled, with our first parents taking the forbidden fruit, a vain ambition of knowing good and evil ); and to make some breach of his former resignation, and obedience in this his state of humiliation to his heavenly Father ; as the impatient Israelites also in the Desert, when pinched with hunger, presently became clamorous against Moles ; and would not attend Gods good time and leisure, for making provision for their wants.

Our Blessed Lord, standing upon his Guard, and acting all things according to the present design of his coming into the world, Viz. to do entirely and only his Fathers good will and pleasure through whatever sufferings ; though he might here with his most Sovereign authority have, presently, banished Satan from his presence, as he did at the last, and have dismissed him with some sharp reproof ; Yet to give us herein an example ; he chose rather to answer him ( though such an one ) in the Spirit of meekness ; and ( according to what S. Michael the Arch-Angel did *Jude* 9, or, our Lord not indulging himself so much ) not meddling with the person of the tempter, chose to reply to the Temptation. And here also he preferred to frame all his three replies out of the word of God. A direction which the Apostle hath left us, [ *Take, saith he, the sword of the Spirit, which is the word of God* ] as for the most powerful way of repelling this evil Fiend by our shewing to him Gods command contrary to his suggestions. As also our Grandmother Eve, when yet in innocency, at first answered Satan tempting her *Gen.* 3. 3. That she had a command from God to the contrary. This well : but she stood not firm to it.

To this first Satanical temptation therefore, that he should presently with an extraordinary hand make the Stones about him bread, to satisfy the hunger of such a Supreme Lord, and one so dear to God ; he, as it were, reflecting on the former *mischance* of Gods people, when an *hungred* and *thirsty* in the Wilderness, in their presumptuously demanding a *Miracle* before its time, returneth to this Tempter those words of Moses

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in *Deut.* 8. 3. ( spoken by Moses concerning the Manna ; given to them so miraculously from heaven ) telling Satan it was written there. --*That Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.* The context there runs thus. --*He humbled thee, and suffered thee to hunger, and fed thee with Manna ( which thou knewest not ) ; that he might make thee know that Man lives not by bread only, but by every word that proceeds out of the mouth of the Lord.* Intimating, that we are, for any our wants, with patience to depend on the Divine providence and provision ; who is all-sufficient and able with a word to supply our necessities, as he did that of his people in the Desert with Manna : as also that his meat, and drink, and life was the observing his Father's word and command, and the yielding a punctual obedience thereto : As if our Lord had said hereto Satan, what elsewhere to his Disciples, *Jo.* 4. 32, 34. --*I have meat to eat that thou knowest not of.* My meat is to do the will of him that sent me. But lastly, what need of a Miracle here, where he could as he pleased satisfy his hunger by other ordinary means ; either by feeding on John's food in the Desert at hand ; or, by speedily quitting the desert, receive it elsewhere ? Yet this our good Lord, who would not here, at such a person's request, relieve his own forty-daies-fast with a *Miracle*, did afterward , out of compassion, and also to shew thee who he was, with a Miracle supply the peoples fast, though suffered only for a day or two *Mat.* 15. 32. Thus the Devils temptation, instead of elevating our Lord to some pride, ( by which himself fell ) or curiosity in shewing vain-glorious and superfluous wonders, or sensuality in lusting after food, produced in him only an act of humble submission, obedience, and resignation to his Fathers good pleasure and Orders.

§. 155.

The Devil finding no entrance of Pride, or self-exaltation into our Lords humanity this way, presently devised another : ( Our Lords hunger being also thus longer continued until all his temptations were finished ), and removes our Lord, out of this privacy and melancholick recess, into a place of greater State, magnificence, and resort ; and so taking him up, saith the Text, carried him speedily out of the Desert into Jerusalem. Which *taking him up*, the Preface to the temptation following, is to be reckoned also no small temptation, and trial of our Lords humility, and annihilation ; to suffer himself to be hugged upon the shoulders, or embraced in the arms, or touched with the paws of such an horrid and accursed Beast, as our Lord,



Lord, in whatever external shape, knew him to be. For the transportation seems to be literally understood and real, not representative only in a Vision. Which Vision would either imply that our Lord's humanity must be so far imposed-upon and deceived by Satan, as to think it real; or, if this transportation known to our Lord to be only a shew, must much weaken the Temptation.

Brought hither, he carries him streight to his Fathers house, the Holy Temple sumptuously built by Herod; and sets him on the very highest place thereof, one of the Pinacles, we may imagine, of the Porticus or tower, which was raised higher than the rest of the Fabrick, and which faced the Courts. Here Satan, supposing the place might some way also sublimite our Lord his thoughts, ( if it did not work the other way upon him, that his danger of falling might beget some fear in him, and diffidence towards God ); Here I say he minds him again of his being stiled the Son of God; and that if he was so, he would shew to him, and perhaps to all the people that stood in the Courts, ( if such his station was visible to them ) who he was: and would by an act of his power provide for his safety in securely casting himself down from thence, and relying on the support of his Servants the Angels, waiting there to catch him, an hand he had much rather fall into, than those of Satan; Especially, when from this summity, where he was placed, there were no stairs or other passable descent. And because also it appeared by our Lords last answer, that he made his Fathers word his Rule, Satan now also produced Scripture ( as he usually doth to those he deceives, but misapplied, that God had given his Angels charge concerning him, and that in their hands they should bear him up, &c. which place, if not particularly meant of him alone, yet, spoken in General of all Gods Servants, must also be truly extended to his Son.

Our Lord still remaining fixt upon the basis of his humility, and no way moved upon the prospect and glory of this City, or advance also of his own, soon meekly returned him a second answer out of the Scriptures; out of the *Law* too as the former; and out of the same book of it, prohibiting such a fact upon any such Motive or promise; the text being corrupted by the Devil, as to the true sence and due circumstances thereof; telling him, that it was written, that we may not tempt the Lord our God. The Text is found in *Deut. 6. 16.* and the instance there made is, not to tempt him as in Massah; where the Israelites  
suffering

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suffering some thirst, had not the patience of expecting the time wherein God thought fit to relieve them, but irreverently and ungratefully expostulated with, and importuned Moses for a Miracle in their supply for drink, after they had but now seen that Miracle for supplying them bread, in the former Chapter. So patient and resigned our Lord remained still in the place and posture as Satan had set and held him in ( for he, who was permitted to place him there, had not the power to cast him down thence, so to try what would be the issue of it ) till he confounded thought of changing the Scene again, and, like Balak, of trying his experiments upon him in another place, and in a contrary manner.

§. 158.

Having therefore now attacked our meek Lord in two of the three ordinary and most effective sorts of temptations, as S. John reckons them, *Concupiscentia carnis* as to eating, which meat was rendred more alluring by extreme hunger; and *Superbia vitæ*, some vain glory, or Honour, when so mounted on the top of a Pinnacle of one of the stateliest buildings of the world, by there shewing himself supported and born up by Angels in the Air; he now thought of assaulting him with the third, *Concupiscentia Oculorum*, and wealth and Covetousness; that that Temptation might not be omitted toward our Lord, with which we are most frequently over-thrown; and by which *wealth* and *honour* once admitted, he could at least sooner work his ruine; these instruments of his temptation being also great tempters.

§. 159.

Now laying aside therefore the glorious suggestions to our Lord of his being *the Son of God*, as in the two former; Satan begins now to treat him not as *God's*, but as the *Carpenter's Son*; and to take more upon him, and magnifie himself instead of our Lord, and to see if he could trample upon our Lords *humility*, in whom he could not beget any *pride*. So taking him from the Pinacle, and from the prospect of Jerusalem, he transported him to yet a greater and statelier height, the top of a very high Mountain, as if to a place where himself was Prince and Lord of all; and there makes a Scheme and representation unto him of the great and spacious Kingdoms of the Earth; and of all the Glory and beauty, as it were, set forth and spread before him in a large Map, and shewed too all at once ( as it were in a moment saith S. Luke ) as all lying at his feet, the more to surprize him. Then tells him, that all these are his, and to whomsoever he pleaseth he can give them, ( and the prosperity and flourishing



flourishing of the wicked for a time in this world seem'd to make good his words ) that therefore, if he would but bow his knee, and give him the honour due to such a Patron and Benefactor ; All should be our Lords, and he presently possessed of them. Whence our Lord might see, that, for all the high titles that might be given him, he had been in the world but poorly treated hitherto, in being advanced no higher than a Carpenter.

It is likely that Satan set forth this last Temptation with many more words ; and shewed the many honours he had formerly bestowed upon his true Servants ; Hoping also, that the sight and view of such worldly Pompe might much work upon such a Novice, and one so meanly educated. As our first Parents, that fell, were taken with the gloss and beauty of the forbidden fruit *Gen. 3. 6.* and as the Israelites, brought out of the Desert into the land of Canaan, were by the plenty thereof *Deut. 32. 15.* drawn away from God. -- *Incrassatus, impinguatus, dilatatus, dereliquit Deum Factorem suum.* But very imprudent and no less silly was such a proposal of his to our Lord, and full of Pride and lies. Whenas indeed himself was a miserable Bankrupt, and prisoner tied up in chains, not able to help a poor witch, for all her, not only worship of, but Contracts and giving her Soul to him, to a single farthing ; nor to take his lodging in a filthy Swine, without an extraordinary leave and permission : and, when as most contrary, he, to whom he spake, was the very person, to whom all these things were given by the Father, and who was the true Lord and heir of all. And therefore Satan in this third assault saith nothing of his *Son-ship* ; and having all things in heaven, earth, and under earth, to adore and submit to him as such, will they, nill they, even Satan himself. And this perhaps was one way, how Satan hoped his Temptation might fasten upon our Lord, if he could, thus at least, provoke him unseasonably, at this time, to the challenging of these things to himself ; and so some little stain of ostentation, and vain glory might possibly run along and mingle with it.

§. 161.

But our meek Lord replies no such thing to him, takes no notice of his shameful *lies* ; nor the *cheat* of his deluding appearances ; but, after he had shewed the highest detestation of his endeavouring to rob his Father of his due worship, and of taking this to himself, in those words spoken to him, *Get thee hence Satan,* ( as if his last impudent, and blasphemous proposal

§. 162.

posal had clearly discovered to him who he was ) he with the same spirit of meekness, as before, answers him a third time out of the Scripture, and the Law ; that we are commanded to worship the Lord our God, and him only to serve ; and in what ever condition we are placed of poverty and want, may do no prohibited thing to make our selves rich, great, or Honourable. Which if indeed we would, yet by this way we cannot make our selves so. And the Devil, so oft as he saith this, doth but lye to us.

Thus our Lord stoutly repelled the last temptation also, *the lust of the eyes* ( the surprisal of which must be greater too in so barren a Desart ). And so this being the uttermost bait he had, with which to have caught our Lord, and not able to disobey our Lords words, *Get thee hence Satan* ( by the power of which words our Lord at last manifested that, which he was not pleased to shew at Satans request, Viz. that he was the *Son of God* ) this evil Angel departed. And now after the temptation, ( as usually, ) follows a Consolation ; ( as also ( before ) the great Honour done our Lord at his Baptism was streight pursued with a great humiliation ) and for the verifying of our Lords most patient and meek answer, that man lives and subsists, not by bread alone, but every word that proceeds from God ; God sent his good Angels to minister food to this his Son, as also he had before in the Desart supplied with the bread of Angels the anhungred Israelites, tho their murmuring and impatience did not so well deserve it ; and as afterwards he sent by an Angel, in a desart place, provision to Elijah.

§. 163.

Meanwhile, the Baptist continuing all this time his preaching and Baptizing, and reiterating in our Lords absence, the Messias his being already come into the world ; and upon it such a multitude of men flocking to him, the Chief Council of the Jews troubled at his high and reiterated Eulogium concerning the Messias, and also grown envious of his great Fame, sent some Delegates, who were of the Sect of the Pharises, to examine from him by what authority He in such a strange guise and Habit, assumed such a publick Office of preaching and gathering Disciples to him, and by a new erected Baptism admitted them, as it were, into a new Sect of Religion. Who coming to him questioned, first whether he pretended himself to be the Messias, of whom he spoke so much, and whom that Nation had so long expected ; ready, if he had affirmed it, to have required some Celestial evidence and sign thereof from him, as they



they did afterward from our Lord. To this he answered with much asseveration *Jo. 1. 15*, to remove such an abhorred mistake from them, and from the people ( who also much debated in their hearts, saith S. Luke *chap. 3. 15*. whether he was the Christ or not ), That he was not He, but only his fore-runner and Messenger. This denied by him ; they asked him then, whether he was *Elias*, whom, being only translated hence, and yet alive, they expected according to the prophecy of Malachy, to return to them in the latter daies before the Advent of the Messias : which also denied by him, ( For indeed he was not that person of Elias, which they meant ; and, who most probably, according to that prophecy, will return before our Lord's second coming for a new Conversion of that Nation to the acknowledgment of Christ ) ; Then asked they him, whether he was some one of the Prophets returned again to life, according to that fancy *Mat. 16. 14. - Mark. 6. 16* ; or, ( as others more probably understand it ) whether he was that Prophet spoken of, and promised by Moses *Deut. 18. 15, 18*, that should appear like to him ; and so the people charged by him with most strict Obedience to all he should say unto them. Which Prophet indeed was the Messias, and this last but the same Question with the first ; but the Jews are said to have imagined this Prophet should be a Companion of the Messias, or his chief Minister. This again denied : and he further importuned to declare himself what he was, He told them he was neither Elias spoken of by Malachy ; nor the Prophet spoken of by Moses ; but -- *The Voice of one crying or proclaiming in the Desert*, spoken of by Esaiiah, that they should prepare the way for this their Messias, and make his paths straight ; and so for this, that he preached repentance and amendment of life, for their more worthily entertaining him.

Upon this they questioned him again, why being such an inferior Preco and Messenger, and none of those persons named, he took upon him to institute such a new Ceremony, and Baptize ? Of which new Ceremony of Baptism for remission sin, to be used at the coming of the Messias, they had heard something in the Prophets *Ezek. 36. 25, 26. - Zech. 13. 1, 2*. To which he answered ; that his Baptizing also was only a Preparatory Baptism with water unto repentance, not that solemn one which was to follow, that should enter the People into the Kingdom of Grace, and should be with the Holy Ghost ; and conferred by the Messias himself, whom he pro-

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claimed

Jo. I. 15.

claimed now come. Of whom he proceeded further to tell them, and all the people ; That though he came after him, yet he was before him [ even from all Eternity ] the latchet of whose shoe he was not worthy to unloose ; that he was the only begotten Son of God, that came out of the bosome of his Father, ( there knowing all his secrets, and of whom he only had also alwaies a clear vision and fruition ), to declare to the world *all his will* ; That, as the law, and mystical Figures and Types came by Moses, so Grace, and Truth by him ; and that all men received what Graces they had from his fulness [ though indeed it is somewhat uncertain whether here the latter part of this discourse be not rather the Evangelists than the Baptists ; yet see the Baptists like discourse Jo. 3. 31. ] Lastly, that he was already come, and even then standing among them. [ Or that but a little before ( Viz. at the time of his Baptism ) standing among them, ] though they knew him not.

§. 165.

For our Lord was returned again from the wilderness to the place where John baptized, there first to chuse some Disciples to attend him out of those prepared by John, and so to enter on his Office ; wherein John for a time also was to assist him, till a restraint should be put thereto by his imprisonment. And thus the Divine Providence ordered things, that by this Embassy of the Sanedrim Johns testification of the present appearance of the Messias should be immediatly notified to the chief Rulers of the People. Though the Messengers were so stupid and full of unbelief, that they, otherwise so inquisitive, touching this matter of greatest concernment, I mean the presence of the Messias, made no farther search at all, nor took any notice of it ( which indeed had they prosecuted, it might have occasioned their questioning and persecuting of our Lord out of the due season appointed for it ; ) but departed the same day to Jerusalem, being not above miles distant from Jordan, to relate the Baptist's answer to those who sent them.

§. 166.

The next day, after these Messengers were gone, our Lord appeared and shewed himself to John, probably standing at some good distance, and mingling himself among the people that came to hear his Sermons : Upon the sight of whom, John, after a due Adoration performed, and replenished with joy ( such we may imagine, as when at our Lords former approach when not yet born, he sprang in his Mothers womb, and again, as when he said to his Disciples that the Bridegrooms friend rejoiced to see and hear the Bridegrooms voice *John. 3. 29.* )

Contem-



Contemplating also the divine Meekness, and Modesty, but mixt with Majesty, that appeared in his countenance, fell on proclaiming to the people that stood about him : *Behold ye the Lamb of God that taketh away the sins of the world*; this is that Sacred person, I told you yesterday, that doth so far transcend me, the Lord of his Church. Nor had I known him, but that in my baptizing, God sent and revealed him to me, and also manifested him, as to me, to the people by the Holy Ghost in the shape of a Dove sitting upon him : and I saw, and now bear record, that this is the *Son of God* &c.

Upon which speeches concerning him, remaining at some distance, tis probable, that our Lord, intending the disclosing of himself only by certain degrees, without any nearer approaches to John, presently left him, and the multitude, ( admiring, but not yet following, him ) and retired himself, ( where God his Father had provided him an entertainment ) till the next day toward evening. When, as two of Johns frequent Auditors and Disciples were standing with him, which Disciples our Lord meant to receive into his own service, he again, on a suddain *shewed* himself. Whom John beholding as he walked at a distance, iterated his former testimony concerning him. And joyfully said to them, that there went the Lamb of God, whom and not him, the world was to adore and follow. So that his two Disciples ( one of which was Andrew Simon Peters Brother, the other not named by John, is supposed to be himself; especially since he so punctually relates the Circumstances as if himself present ) much moved herewith, and perhaps also expressly directed by the Baptist to apply themselves to this most Holy Master so much excelling him, with much reverence straight made toward, and silently followed our Lord : not presuming as yet to say any thing to him, but observing his motions, that they might not lose him ; and this perhaps might be, because the day before, upon Johns like Encomiums, he had suddainly with-drawn himself from the People. Our Lord looking back upon them, asked them, whom or what they sought for ? they calling him Rabbi, a Title given to no ordinary person *Mat. 23. 7*, desired to know his lodging, and where they might repair to him ( it wanting then only two hours of night ) since they had heard from the Baptist such a Testimony of the supremedignity of his person, and were by him referred to his conduct. He courteously invited them to it : and there they staid with him the short remainder of the day, where,

§. 167.

Jo. I. 36.

by his heavenly Discourse to them ( we may imagine such as to Nicodemus ) concerning the Kingdome of God, and his coming into the world for the Redémption of man, they were exceedingly confirmed in the belief of John's testimony; and had their hearts enflamed by his discourses in such a manner, as those that went with him to Emaus; as may be gathered from Andrew's language afterward to his Brother Peter *Jo. 1. 41.*

§. 168.

The next morning, or perhaps the same night, Andrew repairing to his Brother Simon Peter ( For it seems their extraordinary piety, as also it seems a special Divine Providence, had brought both of them from their fishing-trade for a time to hear and follow the Baptist ) told him the joyful news of their having found the Messias, upon their Masters the Baptists indication of him, and the familiar entertainment they had received from him. Simon ( with his wonted fervour ) presently desired to be brought to him. Our Lord, at the first sight of him, to increase his faith, called him by his name, and told him whose son he was; and also then prophesied the fore-seen good pleasure of God his Father concerning him; that he should be called Cephas, and should be the principal Foundation-stone of his Church; as our Lord more at large expounded it unto him afterward in *Mat. 16. 18.*

§. 169.

Here were now three Disciples gathered to our Lord, sufficiently confirmed in their belief from his manifesting to them his knowledg of every thing concerning them, the like to which they had not seen in the Baptist. This day probably spent in instructing these Neophyts, the next morning our Lord, to check a little for the present the spreading of his Fame, ( this Sun of righteousness being sometime to shine forth, and then again to be veiled; and, so by degrees to discover his glories as not to hinder his sufferings, which were also to be fulfilled ) and to leave John a more free Testimony of him in his absence, purposed to withdraw himself for a while from so great a conflux of People, and from these parts so near Jerusalem, into Galilee, for the consolation of his Holy Mother and kindred after a long absence; and whither also the domestick affairs of his newly admitted Disciples, Galileans as well as he, made them most ready to accompany him. Who also had already learnt either from himself or the Baptist his Name, Parents, Education, at Nazareth, &c.

§. 170.

Setting forth this day for his journey, our Lord cast his eies upon  
upon



upon *Philip*, a Galilean also, and fellow-Townſman of Peter and Andrew ( perhaps then found in their company as a familiar acquaintance, and with whom they had already entertained ſome diſcourſe concerning Jeſus; otherwiſe Philip could not have bin ſo punctual in that which he ſaid to Nathaniel. ) Our Lord ſeeing his faith and interiour inclinations, preſently called and admitted him into the Society; who was afterward a chief perſon among the Apoſtles; by whom the devout ſtrangers that came to Jeruſalem to worſhip *Jo. 12. 20.* made their addreſſes to our Lord. He preſently ( ſet all on fire ) to carry it more forward went to ſeek out Nathaniel, an intimate friend of his, and it ſeems alſo a man of letters. Who is probably conjectured from his early calling here, and from *Jo. 21. 1, 14.* to have bin one of our Lords twelve Apoſtles, called Bartholomew, ſo as Simon Peter is Bar-Jona: in which Roll of them he is ſtill coupled to Philip. See 2. *Part. §.* whom eſpying alone under a fig-tree ( perhaps at his Devotions ) he called him to him, and told him the Meſſias, that Moſes and the Prophets had ſpoken ſo much of, was come into the world, and that this perſon was Jeſus of Nazareth the ſon of Joſeph. For thus much he and the reſt had learnt concerning our Lord's ſecular condition. Nathaniel ( as the more learned commonly are leſs credulous ) put a check to Philip's forwardneſs, eſpecially when naming Moſes and the Prophets to him; telling him that ſurely there was no Prophet, that foretold the Meſſias ſhould come out of Nazareth ( which thing indeed was a great blind not only to Nathaniel here, but generally to the learned Jews that they would not believe Jeſus the Chriſt; and ſo darkned in this, proceeded to fulfil the other prophecies in working his death. ) Philip, without farther diſpute, bid him but approach to him, and he would be abundantly ſatisfied. So ſoon as our Lord beheld him, he manifeſted to him his exact knowledg ( whom he ſaw wavering in faith ) of all the former courſe of his life; and that he ſaw him and what he was doing when alone under the Fig-tree before Philip called him. To this omnſcience of our Lord, Nathaniel now ( as Simon Peter a little before ) aſtoniſhed thereat, yeilds up himſelf and contemning his ſcruple about Nazareth, made a moſt noble Confeſſion of our Lord ( doubtleſs from the ſame Spirit of God in him ), as S. Peter did after-ward *Mat. 16. chap.* ſaying; Rabbi thou art the Son of God [ for ſo the Baptiſt alſo before had ſeveral times ſtiled him ] thou art the King of Iſrael, that hath bin ſo long expected by this Nation.

Our

§. 171.

Our Lord, upon Nathaniels mentioning his Kingship, answered; that they should hereafter see much greater Confirmation of this their faith; and that the time should be, when they should behold the Heavens opened, and Angels ascending and descending upon the Son of man, (for so our Lord usually, out of humility shall I say, or rather a strong love to his Creature man, stiled himself) ascending and descending upon him, as he being alwaies in Heaven as well as on Earth, and the sole Mediator between Earth and Heaven, who also only had traffick with Heaven, and knew all his Fathers secrets there; and again, when they should see infinite numbers of them attending on him in his appearing at the last day, in the full Glory of that his Kingdom, which Nathaniel now confessed; alluding in all this to the Honour that was done to their fore-father Jacob, after his lying in the field alone so desolate and forsaken. As also but a little before when our Lord was in the Desert, the Angels had descended and ministred unto him. In the same manner after this, when his Judges asked concerning his being the Son of God, he answered them, that hereafter they should see the Son of Man coming in the Clouds of Heaven [i. e. Clouds of Angels flying and waving about him.] And elsewhere, some of his followers wondring at his speech of his feeding them with bread which came down from Heaven: What and if (saith he) ye shall see the Son of man ascend up [into Heaven] where he was before? And so his young Schollar Nicodemus wondring at his Sermon of mans being born again of the spirit, he tells him of things of greater wonder; Viz. of the Son of Mans ascending up into Heaven again as he had descended from Heaven, and also was then in Heaven.

§. 172.

Thus our Lord often represented to his Disciples and others his future Glory, his Resurrection, Ascension, Coming in great Majesty to Judgment, and that their faith in him might not languish from the mean appearance of things present. And also this suddain and resolute Confession of Nathaniel, who but now disputed the matter, must needs be a great corroboration and consolation to the four former Disciples gathered to our Lord. All these five, being persons of much zeal and piety (tho most of them not wealthy), had left their daily employments and trade for a season to come, and hear the Sermons of John, & receive, as his penitents, baptism from him; and some of them at least were admitted into some more familiar acquaintance with him; and by this had more notice of our Lord; and God, looking



looking upon such their sincerity, conferred on them the honour after thus prepared by John, to be the first Disciples and Attendants on his Son.

In this our Lord's journey into Galilee, he arrived at Cana, Nathaniels Town, not far distant from Nazareth, and about a daies journey from Capernaum, as may be gathered from Jo. 4. 47. compared with *verf.* 52. which Cana also our Lord took in his way in the second journey he made from Jerusalem into Galilee. See *John* 4. 46. Now so it fell out, that on this day he came thither was solemnized a Marriage, and hither also were assembled our Lords Mother and his Brethren, invited to this wedding ( probably of some of their near kindred ), the care our Lords Mother had concerning the Wine, and her colloquy with the Servants, shewing she had some particular interest therein. Hither therefore our Lord coming with his new chosen Disciples, they were also invited to the marriage. And all this seems punctually so ordered by the Divine Providence, that whereas our Lord had led his former life so obscurely; Now the dignity of his Person, and Mission from Heaven, and his Father there, might be manifested, in the first place, to these his nearer Relations according to the flesh; for the rectifying any their former misapprehensions, and their believing on this common Saviour, and being made partakers of so great a joy; and that also his inauguration into, and entrance upon his Office, might be celebrated with a festival; and this marriage signify that which he was one day to consummate with his Spouse the Church: and therefore is he very Emphatically by the Baptist stiled the Bridegroom, on whom himself attended. *Jo.* 3. 29. that, whereas John came with fasting, he might enter upon his Office with a feast, and the children of the Bride-chamber rejoyce with him; therefore also his Miracle here was corresponding, changing water and penance into Wine and mirth, answerable to Johns baptizing with water, and he with the Holy Spirit.

§. 173.

To give an occasion to our Lord's first Miracle, whereby in this publick meeting, he was to manifest who he was, whether by the multitude of Guests more than were expected ( among which was our Lord and his company ) or by some other disappointment ( for there being a Governor of the feast besides the Bridegroom, and a good attendance of Servants, and Wine supplied in so great a quantity for the Guests, are signs that that the Married were no very poor or mean persons, ) it happened

§. 174.

pened so, that at the end of the feast there wanted Wine.

Our Lords Mother perceiving it, and solicitous of their credit to whom she had so near relation, presently told our Lord of it, expecting he should relieve them herein, (either from his doing formerly some such domestick and private miracles upon some necessity in his youth at Nazareth, or from the Holy Virgin's having some prerevelation concerning this future fact. By our Lords reply we may conjecture, that this was spoken by his Mother before some of his Disciples or Kindred, and perhaps in the midst of some Discourse, when as our Blessed Lady imagined some urgent necessity thereof. Hereupon our Lord for their Edification returned this answer to her. What is it to me, and thee, woman, in this matter? my Hour or time is not yet. Signifying his already well fore-knowing by his omniscience this want of wine, and the due time of supplying it; and that he was not to be swayed in his actions by any human relations or respects how near soever, but must act all things only according to the will of his Heavenly Father. And thus frequently he takes occasion to Vindicate his Divinity and heavenly Original, to beget early in his followers a right apprehension of his person and authority, and omniscient conduct. Some such answer as here he gives also to his Kindred *Jo. 7. 6.* when they minding him of going up to Jerusalem at the feast, and shewing his strange works there: saying, my time is not yet come. So after his disputing with the Doctors, he answered his Mother, when she told him, that they had sought him sorrowing, why did they so, since he was to follow his Fathers business? Thus raising them to still higher thoughts concerning him. And we see, for fulfilling the end of his coming into the world, what a distance he kept also from his Cousin the Baptist. And it may be observed also, that upon all occasions he shewed laying-aside any indulgence, or carnal respects, or inearments for his kindred, and a perfect abstraction from any inordinate affection to them, (see that place *Mat. 12. 48.*) for our example; seeing how many are drawn to offend God, and loose their own Souls to humour, to gratify, to provide for, to enrich such their near Relations. But this answer here our Lord seems to have returned to his Holy Mother thus before company, chiefly because he intended to perform this Miracle with all privacy afterward, when disengaged of this attendance, and we may suppose him to have delivered it with such a submission of his voice, and fashion of his countenance, as shewed him no way displeased



displeased with her request. And the Blessed Virgin, thereby well assured of the fact, and that he answered her with a dilation only, not a denial, hastened to the servants, and bad them do what ever he commanded them; this her great faith well preparing the way to such a great work, which presently begat so many more believers on him.

There were standing six large water-pots of Stone, containing (as the *ματρητι* is computed) some twenty Gallons a peice, that was prepared for the Guests washing their hands, and purifying themselves from any uncleanness, they might have unwittingly contracted (for, *Mark. 7. 4.* unless the Jews wash first they eat not) as also for the cleansing of Pots, Cups, and other vessels; (if perhaps used by persons unclean). These water-pots thus made use of, and thereby partly emptied, Our Lord, after some time, retired from the company, and commanded the servants to fill these Pots brim full of water; who, by this pouring in the water so immediatly before, could witness, that there was no deceitful artifice used in the business. Our Lord, without touching the Pots, or using any other Ceremony, bad them draw out and carry to the Governour (see *Ecclus. 32. 1, 2.*) of the feast; who tasting it, presently called the Bridegroom, and asked, whence came that excellent Wine, and why not it spent first, a meaner sort being good enough for those who perhaps would use it to excess: the Bridegroom being as ignorant as the Governour, and so the Servants examined concerning it, all was discovered, and Our Lord generally magnified; their beholding also the great quantity of it much increasing their wonder. As our Lords Miracles alwaies super-exceeded necessity, and in the Miracles of the Loaves and Fishes he would have great plenty to be left. And so also he gave extraordinary strength and vigor to the infirm he restored to carry away the beds they lay on, to leap and dance, to minister unto him &c. Upon the sight of this his first publick Miracle, the belief in Him, as the true Messias the Son of God, was much confirmed in his new gathered Disciples, and many others. And the matter of it, the wine he miraculously bestowed on them at this feast, an Emblem of the Holy Spirit, they should afterward receive at another, and at his last parting from them: which spirit also then seemed to the people to have transported them even as new wine.

§. 175.

After this (saith the Text) our Lord removed from hence, not to Nazareth though near, *Mark 6. 4.* where he knew his

§. 176.

former mean and obscure Education would much prejudice their faith in him, as the Messias; and so his visit bring a greater guilt on them, ( in which Act he shewed also, how little he was swayed with any human affections, usually adhering much to the place of our Education, and where men most desire applause ): But to Capernaum, the Metropolis and chief Town in Galilee for publick resort and Traffick; therefore said by our Lord *Matt.* 11. 23. exalted to Heaven for its building, wealth, and prosperity; situate in the Borders of Zabulon and Nephthali, *Mat.* 4. 13. on the East side of the entrance of Jordan into the Lake of Genesareth, or Tiberias, or Sea of Galilee, as it is variouſly called, being near 20 miles in length, and 6 miles broad. The water and the fish of which Lake is much extolled by Josephus, who very well knew these places, *De Bello Judaico lib. 3. cap. 18.* ( See Rogier de Terre Sainte, saying much what the same *lib. 1. cap. 9.* ) --*Lacus Genesar* (saith he) *quadraginta stadiis in latitudine patens, centumque in longitudine, aqua dulcis est atque potabilis. Palustri enim crassitudine tenuiores habet latices: & undique in littora ac arenas desinens, purus est, ac præter hoc, temperatus ad hauriendum; & fluvio quidem sive fonte lenior est, semper autem frigidior, quam lacus diffusio patitur, manet: æstivisque noctibus ejus aqua subdivo perflata, idenim facere indigenis moris est, nequaquam æstibus cedunt. Varia autem sunt in eo piscium genera ab alterius loci piscibus tam sapore, quam specie discreta; mediusque fluvio Jordane secatur.* Thus also he speaks of the coast adjoyning to it. --*Ad Genesar vero lacum ejusdem nominis terra prætenditur, natura simul & pulchritudine admirabilis. Nullum enim ipsa pro ubertate sui negat arbuſtum, totamque plantis conſeſcere cultores. Cæli vero temperies etiam diversis aptissima est. Vvas sane & caricæ, sine intermissione, decem mensibus suggerit, cæteros vero fructus anni spatio senescentes. Nam præter aeris lenitatem, & fonte quoque irrigatur uberrimo, qui Capernaum ab indigenis appellatur.* From which spring or stream this City it seems took its name. This Lake is encompassed with the Tribes of Gad and Manasses on the East, and with those of Issachar, Zabulon, and Naphthali on the West; the Country thereabout very populous, and the Towns frequent, by reason of the great fertility of the soil. Decapolis near to it, Coraizin at two miles distance on the east side of Jordan on one side of it, and Bethsaida on the other, Cities near adjoyning: then the City Magdala, then Tiberias. This City being lately repaired and adorned by Herod the Tetrarch,



trach, and in honour of Tiberius the Emperor, this name given to it; as also Bethsaida was much adorned by Philip, his brother, and called Julia. Lastly, standing very conveniently for our Lords making his voyages upon the Lake to several places for his preaching. Most remote also from Jerusalem, and it seems also from the Court of Herod, and so less capable of disturbance from thence.

He went down hither (saith the Text *Jo. 2. 12.*) he, and his Mother, and his Brethren, and his Disciples. And our Lord pitched on this City for the ordinary place of his residence; it seems also that his Mother and Brethren changed their former habitation at Nazareth, and dwelt here.

The names of these his Brethren, *Mat. 13. 55.* are said to be James, and Joses, and Simon, and Judas, besides Sisters there also mentioned; and these are thought to be the sons of Alpheus

*See Hegesippus apud Eusebi m l. 3. c. 10, 26.*

(supposed brother to S. Joseph, and elsewhere called Cleophas,) and of Mary his wife. See *Matt. 10. 3.* compared with *Matt. 27. 56.* called Mary Mother of James, *Mat. 27. 56. Mark. 16. 1.* and called Mary of Cleophas, i. e. as some suppose, wife of Cleophas *Jo. 19. 25.* and called there Sister to the Blessed Virgin, i. e. a near Kinswoman. Unless we will suppose her to be wife of Alpheus, brother to S. Joseph, and Father of our Lords brethren, and daughter to Cleophas a person distinct from Alpheus, and Brother to Joachim, the Blessed Virgins Father, or to her Mother Anna. But if Cleophas be supposed Brother to S. Joseph, then Alpheus may be brother to the Blessed Virgins Father or Mother, and thus our Lords brethren will be his nearer Kindred. Salome also, wife to Zebedee, is supposed a daughter of Alpheus, and so her sons, James and John, our Lords Kinsmen. I say these brethren of our Lord seem to have removed their habitation to Capernaum; For they made not only this journey with him thither, but here we find them again *Mat. 12. 47.* compare *13. 1.* -and *Mark. 3. 20, 21, 31.* comp. *2. 1, 13.* -and *3. 1, 7.* where the Synagogue is that in Capernaum. And it seems their so solicitous looking after our Lord *Mat. 12. 46.* was for his taking some refectation, the importunity and pressing of the multitude disturbing the due times of his repast, *Mark. 3. 20.* and excluding his nearest friends from him, and his zeal also of instructing the people, and bringing them into the Kingdom of Heaven, whom he compassionately beheld, *Matt. 9. 36.* as Sheep having no Shepherd, (which zeal some of his unbelieving Kindred thought mingled

with some excess, *Mark. 3. 21.*) making him neglect his sustenance, and the care of his Body. Here it was also, *Jo. 7. 3.* as appears by the context, that his Brethren, perhaps having also some little touch of ambition, spake to him, that he would go and shew himself rather in Judea; some of them having as yet some distrust of his Messiasship, and high pretences, when they saw him keep so much in Galilee, (though this necessary for prolonging his life, till the time was come of his being offered up,) and far from Jerusalem, and the Highest Court of the Nation there, as also from the Court of Herod. It is most probable also, that these his Brethren attended on him in most of his peragations and excursions through the other Cities and Towns of Galilee, and elsewhere: they and our Lords Mother are mentioned, *Act. 1. 14.* among the attendants of our Lord at his Ascension; and if they had not bin part of his ordinary Train and Auditors, he would not have called two of them, Viz. James and Jude, to have bin of the number of the twelve. And it appears that our Lord had many, as it were, constant followers of him besides the twelve, by those 70, that besides the 12, were sent abroad by him, by two, and two, to preach the Gospel, *Luk. 10. 1;* and by what S. Peter saith *Act. 1. 21.*

§. 178.

As for his Holy Mother also, we cannot think but that she preferred the hearing of his Sermons, the beholding of his wonderful works, and the consolation of his ordinary Conversation, beyond all other things of this world; (but by which also she became a great fellow-sufferer in all the affronts and reproaches given him in the most of his life time, as well as at his death.) For we find many other women also, as well as men, that were his usual followers, and every where provided necessities for him and his Apostles. (As also afterward some of the Apostles, in their Peregrinations, had the attendance of women for providing them necessities, see *1 Cor. 9. 5.*) And such of these, as were rich, ministred to him also of their substance. - Many women were there [by the Cross], saith S. Matthew, which followed Jesus from Galilee, ministring unto him. Among which, saith he, was Mary Magdalen, Mary the mother of James and Josès [our Lords Brethren, and so she the wife of Alpheus;] And the Mother of Zebedees children [Salome.] The same is said by S. Luke *23. 55. - 24. 10.* he adding there *Joanna the wife of Herods Steward.* And *chap. 8. 1, 2, 3.* the same Evangelist saith, *that as our Lord went throughout every City and Village preaching &c. the twelve were with him, and certain women, Mary called Magda-*

*Mat. 27 55,  
56.*



*Magdalen, Joanna, Susanna, and many others, which ministered to him of their substance.* And we find Salome's request to our Lord, for her two Sons, was not made at Capernaum, but some where upon the way, in his last journey to Jerusalem, wherein she, with many other women, waited on him as hath bin said. See *Mat. 20. 20. comp. - 17. 29.* So that I may say our Lord had an Holy Court of pious men and women, following and attending on him, in most of his travels. Among these therefore was our Lords Blessed Mother, and she most diligent in the same offices, and contributing also the little she had, to the common charges; or, supposing she had nothing, was, by the other more wealthy, supplied with necessaries, as our Lord was. Yet I say not this of a perpetual, but of a frequent, attendance; whilst they sometimes also were absent, and ordered other necessary affairs: but then the residence of our Blessed Lady seems to be not at Nazareth, but at Capernaum, whither our Lord made frequent returns from his journeys about the Country. --As for the Nazaren's words, *Mat. 13. 56.* --His Sisters are they not all with us? This may be said only of his Sisters exclusively, to his Mother or Brethren; or may be understood of their ordinary former abode there.

Our Lords staying at Capernaum was not long, the great solemn Paschal feast of the Jews now approaching. He is commonly said, to have received Baptism from John, *January* the sixth: after which, having spent six weeks in the wilderness, and some time afterward with the Baptist, in collecting some Disciples, and then making some little stay at Cana with his kindred, and the Paschal Feast being celebrated at the full Moon in *March*, accordingly, our Lords abode in this City was not above a fortnight, or three weeks. In which time is no mention of any publick Predication of his; the entrance upon which perhaps was intended to be rather at Jerusalem, and in his Fathers house; there meanwhile employed in more private Discourses, and instructions of his Disciples and others. Though his Miracle done at Cana, having so many witnesses, must needs be much talked of there, and the Dignity of his person, and the Baptist's Testimony of him, by his Disciples communicated to many others, and the same thereof also gone before him to Jerusalem.

At the great Feast of the Pasch he went up thither, accompanied with his Disciples; as for the observance of the Feast, so there solemnly to begin his Office, and the business on which  
his

his Father sent him, in his Fathers house, now in the conflux thither of the whole Nation; which the Baptist, his Forerunner, was appointed to do only afar off, in the skirts of the wilderness. All this according to the prophecy of Malachy, *chap. 3. 1, 2. Behold I send my Angel and he shall prepare the way before my face. And forthwith the Dominator, whom you seek, and the Angel of the Testament, whom you desire, shall come to his Temple. And who shall be able to abide the day of his Advent, and who shall stand to see him? For he is as it were purging fire, and as the Herbe of Fullers &c.*

§. 180.

Entring then into the Temple, and seeing it prophaned, (though this was only in some part of the outer Court thereof) with Oxen and Sheep and Doves, brought thither to be sold for Sacrifices, the place defiled with their Dung, and disturbed with their lowing; and God also offended with the ordinary frauds and lying, that used to be in bargaining; Bankers also having brought in their Tables and Baggs hither for changing of forraign Coyne, in a place appointed for silent Devotions and Praier, and for the Priests reading to, and instructing, the People; perhaps also a greater value set on this Cattel from the sanctity of the place, and their being there, as it were already set aside for Sacrifice; our Lord seized with a great zeal, for this dishonouring of his Fathers house, first went about to purge it of these, and making a whip of small cords, perhaps such as was there used about this merchandise, with this he drives out the Oxen and Sheep, and their sellers, and commanded the other to remove their Doves, with a Majesty none of them durst to gainsay or oppose, but fled away from him. The Bankers also for hast leaving their money, which he (as if this in such place were more offensive than the rest,) poured out, and threw down their Tables; telling them all that they were not to make his Fathers house (herein declaring himself to be the Son of God,) an house of Merchandice. But there seems more to be mystically signified in this action; Viz. Our Lord the Truth, and the reality, now come into the world; and his driving out of Gods worship all the former Types and Figures of him, all the Legal Sacrifices and Ceremonies; as also instead of the material Temple, setting up the living Temple of his own Body, now to be sanctified and filled with the residence therein of the Holy Ghost. Gods dwelling in the Manual Temple being also a type of the Deity, dwelling in our Lords Humanity. See *Col. 2. 9.*



In doing this, he was attended with his Disciples ( calling to mind that saying of the Psalmist, --*The zeal of thine house hath eaten me up* ; ) and with a multitude of People, beholding this action, and wondring at so strange a Courage, and attempt, and the success. One of the greatest miracles saith S. Jerome, In *Mat.* 21. 12. &c. that ever our Lord did, and which must needs raise great expectation in the people, what things would follow such a beginning. And there appears an extraordinary hand of Gods providence and protection in it, that our Lord should suffer no molestation for the damages those persons must suffer hereby, or stop by the Gards of the Temple, at such great Feasts very vigilant ; and how equitable soever the fact, yet being Censurable, in that it did not appear done by the ordinary hand of authority. No sooner was this done also, but that the persons thus ejected by him had soon acquainted the publick Officers and Magistrates with the fact, and this, joyned with the Testimony of John concerning our Lord, and the fame that was already spread abroad of him, laid the Foundation of that jealousy, and hate, toward him, envying the greatness of any, besides themselves, which at last ended in their killing him.

The Court of the Temple thus cleansed, our Lord began therein to preach to the people the Gospel, and so declare his authority, and Mission from God, and to do Miracles, that sufficiently attested the truth of his words. And among these his Auditors was Nicodemus, a chief Magistrat among the Jews, and a Pharisee, who, presently upon sight of such miracles, became his Convert. But those other among them that already envied, and had conceived a prejudice against him, through very hardheartedness, not satisfied with what strange things they saw, desired, upon so high pretensions of his, he would shew them some sign ( i. e, from heaven, ) to confirm them ( the Jews require a sign saith S. Paul *1 Cor.* 1. 22. ) as they did often afterward ; notwithstanding the Miracles they beheld at the same time wrought by him ; which miracles our Lord, on the contrary, used to plead, as a sufficient testimony from God, of the truth of these things he delivered. Our Lord, though he might now ( as elsewhere ) have urged to them the Signs, i. e, the miracles they already saw done, yet here took occasion presently to declare to them, but somewhat parabolically and obscurely, as their perversness well deserved, that great and most admirable of all his works, that he would perform for the salvation  
of

of the world, ( see *Rom. 1. 4. - Act. 2. 36.* ) namely, the raising up again of his sacred Body from the Dead, after they had slain him. By which Resurrection of our Lord, He and his Father confirmed to the world, the truth of his person and doctrine; and he also shewed the first Experiment in himself, of what he promised to us.

§. 182.

This further sign therefore he then promised them, not satisfied with his miracles, using only these few words. -- *Destroy ye this Temple and in three daies I will raise it up*; Speaking of his Body (saith the Evangelist) which he might well call a Temple, since the Deity inhabited it. See *Col. 2. 9.* as also S. Paul calls the Saints Bodies the Temples of the Holy Ghost. They were already Tempters and Hypocrites requesting a sign of him, not to see one, but ( he who for ostentation did nothing not giving them one ) to decry him; and he knowing their thoughts answered them accordingly with a Parabolical speech, exceeding their understanding not worthy to be plainlier dealt with. *Mat. 13. 10, 11.* And thus at the first, in this speech our Lord laid a Foundation as it were ( seeing how they would misconstrue his words ) for his future passion. So afterward at Capernaum, when he had done before them such miracles as the people (saith the Text) were amazed at, being impudently asked by the cavilling Pharisees that he would shew them some sign, he answered them to the same purpose, that there should be no sign given to that evil Generation, but that of Jonah his being three daies and three nights in the Whales belly, and afterward coming forth from it; Now foretelling them of the great design of his Death and Resurrection. In Galilee again, after the Miracle of the Loaves *Jo. 6.* they desired also at that very time ( most unreasonably ) a further sign from him, and urged that Moses had given them Manna from Heaven, and there also in like manner our Lord presently told them of his Death, and his feeding them with his Flesh and Blood, and then of their having everlasting life by it, and his raising them up at the last day: things at which some of them also then took great offence. So here also they, whether misconstruing his words, as if he had said, first that he would destroy their Temple, ( for this at his Death they urged against him, and the false witness *Mark. 14. 5.* to speak home; interposeth, that he said he would destroy the Temple made with hands, and in three daies raise up another made without hands ) and then that he in three daies would build it again: a Temple that they said was  
forty



forty six years in building, in the one made him impious, in the other ridiculous, and so turned his mention of this his greatest work for the salvation of mankind into a great scorn and slighting of him, and into the cause of a quarrel against him; till at last they contrived his Death ) the destroying of the Temple he here speaks of ) and brought these his words against him to justify it; and so He, in raising up again this Temple of his Deity thus destroyed, exhibited to the World this great Sign, which at this beginning of his preaching, he engaged here. This was the success of our Lords first Sermon, and appearance amongst them, as to the Pharisees, and their followers, already much disgusted with him, and filled with envy.

Yet many others there were, that seeing his Miracles believed on him, at least that he was some great Prophet, sent from God, among whom was Nicodemus. But our Lord, (saith the Evangelist,) did not commit himself unto them; admitting them not into his familiar society, nor relied on their fidelity; for he knew well what was in them, and that several of them would fall away, and especially in his last tryal, most unworthily desert him. Therefore, our Lord usually, when at Jerusalem, after his publick teaching them in the Temple, and his daies work there done, withdrew himself, and had no private meetings and conferences; as he said at his tryal, that in secret he had said nothing; and many times at night, removed, with his Disciples, out of the City; neither, though several in the Country are mentioned, do we hear of our Lords admitting any entertainments in the City, though we may presume, he wanted not some Invitations. And all this was but necessary, for deferring the Conspiracies of his enemies, till the due time of his offering-up appointed by his Father.

§. 183.

Our Lord continuing his publick teaching in the Temple, and doing Miracles, during the Paschal feast, Nicodemus, a Pharisee, a ruler of the Jews, as he is stiled here, *vers.* 1. One of the Sanedrim, and a person studied in the law, (for our Lord, *chap.* 3. *vers.* 10. stiles him, *a Master in Israel*, shewing also herein to him, that he knew who he was; and on that account, blames his ignorance;) being already a Convert, (as it is said, *Jo.* 12. 42. many other among the chief Rulers, were afterward, but timorous to confess him;) came privately to our Lord, by night, for fear of losing his Reputation with his fellow-Rulers (which shews a great envy and hatred toward our Lord, already kindled in them;) to be farther instructed of him, in

§. 184.

the matters of the Kingdom of God, and life eternal; confessing to him, that his Miracles had convinced him, that he was an extraordinary Teacher, sent from God. Our Lord very courteously received him, and in a few words manifested to him fully who himself was, and the whole substance of the Gospel. At the first, he began to acquaint him with the first Foundation of the Christian Religion, Regeneration: which at the beginning he proposed somewhat obscurely, perhaps to humble Nicodemus his too much conceit of his own knowledge; telling him, that to enter into the Kingdom of God, one must necessarily be born again; ( which word, *ἀνωθεν*, translated here, again, signifies also, from above ) which Nicodemus much wondring at, and speaking of entering again into our Mothers womb, our Lord graciously explained it to him; that he must be born again, not of a woman, or the flesh, which would produce nothing but flesh, but *of water*, the external Ceremony appointed by God to be used in the new birth, signifying a being cleansed and purified from former sin, and *of the Spirit*, which might render a man spiritual and enabled therewith to bring forth good works; which Spirit inspires as it pleaseth, *1 Cor. 12. 4. - Mark. 4. 27.* unperceived by sense, and being as the wind, of which we know not whence, or whither it goes, but by its effects do discern the presence thereof: and then gently reflected on Nicodemus his ignorance, ( so to render him more docible and humble, ) that he, being a Master in Israel, should know nothing of this. [ For this Holy Spirit, and our Renovation by it, is frequently spoken of in the Old Testament, and so also many types of Baptism, and of the Sacraments of the new Testament, found there. See *Psal. 50. 12, 13, 14, 9. - 142. 10, 11. - Exec. 11. 36. - 1 Cor. 10. 2, 3, 4.* ] Further told him, that these things, he now spake to him, were the lowest matters: but that there was much higher, that he came to reveal to mankind from Heaven, and from God his Father. For that he was the only begotten Son of God, descended from Heaven, and again ascendeth thither, and which also [ according to his Divinity, ] remains alwaies there; who spake nothing but what he knew, and had seen with the Father. See the like *vers. 32. and Jo. 8. 38. - 5. 19, 30.* Because God so loved the world, that he gave his only begotten Son, that men might not perish, but have everlasting life; i. e. so many as believed in him: and that as Moses lifted up the Serpent in the Wilderness, so he was to be lifted up. See the like *Jo. 8. 28.* [ So acquainting him



him, but obscurely, with his death & sufferings.] That whosoever, stung with sin, beheld and believed on him might not perish; but that those, who so did not believe on him, were already condemned by occasion of his preaching to them, [ not for their former sins, which he came to take away, but ] for their disbelief; See *Jo.* 9. 39. - 12. 47, 48. [ without which belief in him, no forgiveness of Sin. ] That he was the *Light*, that was come into the world, avoided only by those whose works were evil, and so who feared the discovery of them by it, and therefore made such opposition to him. But that he, that did truth, would come to it, as not fearing the manifesting of his deeds by it.

All these things he graciously revealed to Nicodemus; which, delivered with his accustomed Majesty and Power, must needs elevate Nicodemus into the highest admiration and reverence of his person, love and gratitude towards his mercy, and familiar condescendence (especially having already seen his mighty Deeds confirming his words) who henceforth continued his faithful, though secret, Disciple; and in the Council, when our Lord was spoken against, *Jo.* 7. 51. desired they would but hear him, what he might say for himself: thinking that thus themselves might be as much taken with him, as was their Officers in *Jo.* 7. 46. and himself here. This of our Lords gracious discourse with Nicodemus: but whether all that is said in *S. John chap.* 3. from *vers.* 10. to the 22. be our Lords words, or part thereof, from *vers.* 16. be *S. Johns* dilating upon them, is uncertain. And the like happens in many other discourses, found in the Evangelist, much resembling one another.

§. 185.

The Paschal feast ended, our Lord not trusting himself to the Hierosolymites, *Jo.* 2. 24. (where the Pharisees, that had already conceived so much hatred against him, in seeing his boldness and spirit far beyond the Baptists, and the great concourse of the People to hear him, had so much power and followers,) departed thence, and went into the Country, and the other Cities of Judea, where he was also followed by very great multitudes, as appears *Jo.* 3. 27. and preached to them, we may presume, such things as before to Nicodemus, concerning repentance, and the washing away their former sins by Baptism, and their Regeneration of the Spirit; concerning his Passion, and Mission from God his Father, and belief in him for remission of sin; All which he confirmed also every where with charitable miracles among them, in ejecting Devils, and heal-

§. 186.

*Jo.* 2. 24.

ing their Infirmities ( which miracles the Baptist did not ) ; therefore his Brethren afterward *Jo. 7. 3.* making mention of the Disciples and followers he had in Judea, advise his return to them, and the shewing his mighty works among them.

§. 187.

Here also he caused such as were his Penitents ( for he and his also in the first place preached Repentance, as well as John, See *Mark. 1. 15. - 6. 12. Luk. 10. 13. - Act. 2. 38.* ) and Converts to be baptized, probably many of them together, in places convenient; to be baptized by his Disciples, saith S. John; himself not baptizing, except those his Disciples, that baptized others, or some one of them to administer it to the rest. For as S. Austin, he, that descended to the Humility of washing their feet, would much more to the ministring of baptism: but yet if the Apostle, saith he, was sent to preach, not baptize; much more might our Lord, busied in greater affairs, in teaching and relieving the peoples necessities, delegate this inferior office to his Apostles, as a thing which was to be continued after his departure, in the succession of them to the end of the world: whereas we do not find that the Baptist committed or propagated this Office to any of his Disciples, but continued it only himself till it utterly ceased, after that our Lord became more publickly known, at the time of Johns imprisonment, which followed shortly after. For Johns Baptism was only preparatory to that of our Lords; his signifying remission and cleansing from former sins through faith in him that came after him *Act. 19. 4.* Our Lords conferred an ability also to live holily for the future, by giving the Holy Spirit and planting Gods Grace in the Baptized for newness of life; and bringing forth good works. Though those extraordinary Gifts of the Spirit also was not as yet conferred, as were after our Lords Ascension, and sending down the Holy Ghost at Pentecost in all its miraculous and Stupendious operations and effects; Of which effects it is that the Evangelist speaks, when he saith *chap. 7. 39.* That the Spirit was not yet given, because that Jesus was not yet glorified. Such a difference therefore being between John's and our Lords Baptism S. John's hindred not; but that those baptized by him came and received it afterward from our Lord, by the hands of his Disciples: as we see S. Paul, meeting at Ephesus with some that had received Johns Baptism, yet rebaptized them in the name of the Lord Jesus, *Act. 19. 5.* and it cannot be thought, but that many of those thousands of Penitents, *Act. 2. 41. - and 4. 4.* that were Baptized by the Apostles, had received it formerly from John.

The

*Epist. 108.*



The Baptist also, to give way to our Lord, so soon as he began to make his peragrations in the Country and Cities of Judea, had removed farther off toward Galilee; and so nearer also to the Court of Herod; He having often changed his station, to communicate his Ministry, during his time appointed, more freely to several parts of the Nation. Who at the first preached on the West or hither side of Jordan, in the wilderness of Judea, where he had formerly spent his life, not very remote from his Fathers house; after removed to Bethabara beyond Jordan, in Peræa, belonging to Herods Jurisdiction, where our Lord was baptized by him: Hence also departed further from Jerusalem, (left as I said to our Lord,) and from the Pharisees his great Enemies, into the more Northern parts; baptizing now not in Jordan, but in Enon, upon the coasts of Galilee, not far from Jordan, and where was a River flowing into it. Whence probably King Herod also, hearing of his Fame, sent for him, heard his Sermons, and consulted him also in his Affairs. But of this more hereafter.

§. 188.

Whilst our Lord thus preached in Judea, and John in the Borders of Galilee, the self same Doctrine and Gospel (Repentance, and the Kingdom of Heaven, and Salvation brought into the world by the Son of God, Jesus, to whom John bare witness as such); and whilst both were frequented by much people, but our Lord by many more than John, as for other reasons his great Majesty and authority in Teaching, his Miracles of all sorts, so for Johns sending and referring all men to Jesus, and Johns Baptism also relating to his, for compleating it; Satan upon this begun to stir up some emulation and controversy between their followers; and also concerning the dignity of their persons (as appears by John's answer to them), which was to be preferred; the Disciples of John having a zeal for their Master strangely severe, and mortified in his diet, apparel, fasts, retreats, and one from whom our Lord also received his Baptism, and yet seeing a much greater concourse of people after our Lord, one more free and popular in his Conversation, and many more receiving Baptism from him, than from John; and on the other side, our Lords followers among the Jews, justly, and that from the Baptists own mouth and frequent confession, preferring both the Baptism and Person of Jesus. This then doubtless was some ground of their Contest; but some think there might be some disputation also, between the *Disciples of John* and of the *Pharisees*, concerning the

§. 189.

the Virtue of the former Mosaical Purification and cleansing: viz. whether those not equal, or much preferable, with this new Rite introduced by the Baptist, and afterward continued by Jesus. Hence S. John's Disciples came to him, and told him complainingly, that the person who came to him for baptism, and to whom his commendation and testimony had procured so much reputation, for which they thought he should have had the more respect for John, fell on: Baptizing also and gathering Disciples; and that all people repaired unto him, they meanwhile making no mention also of his miracles.

§. 190.

*Jo.* 19. 11.

To whom the humble Baptist, as one over-joyed to hear this news, to allay their murmurings, answers on this manner, and took this occasion to make them a Sermon on this subject, the last of his that the Gospel mentions: wherein he first told them; that no man could advance himself any higher, than he had received favours from above to be; that they themselves could witness the witness which he had alwaies born to our Lord; and how he taught that himself was not the Christ, but one sent before to make way for him, as a paranympus to go before him; that this indeed was the true Bridegroom of the Church, and himself only the Bridegroom's friend, who rejoiceth in seeing the Bridegroom's caressing of his Bride; and in hearing all the sweet and gracious words he speaks to her, and in her amorously gathering and adhering to, and panting after him; and that in this now his joy was compleated; That himself was to decrease, and cease this his office after a little time, but not so the other; but his Kingdom to be dilated, and encreased more and more; that he being an earthly man could of himself speak only low and earthly things to them; but that this was the Son of God, to whom his Father gave not the Spirit by measure as to others *Col.* 2. 3. - *1.* 19. *1 Cor.* 12. 11. - *1 Pet.* 4. 10. - *Jo.* 5. 19, 20, 30. - *Apoc.* 1. 1. but that he perfectly knew all his Father's secrets; and was now descended from him, and from Heaven, to reveal to the world what he had there heard and seen; and that whosoever believed his words only set his seal to the truths of God: but yet that many were so hard-hearted as not to receive his Testimony; finally that God loveth this his Son, and hath given all things, especially touching mans salvation, into his hands; and that the whole world being sinners, and lying under the wrath of God, he came hither, that so many as believed on him should not perish, but have remission of their sin, and eternal life,

*1 Jo.* 5. 10.

*Jo.*



Jo. 17. 2, 3. but for those who did not so, the wrath of God still *Gal. 3. 10.* remained upon them.

Much mitigated and lenified with this Sermon, somewhat §. 191. contrary to their expectation, Johns Disciples acquiesced in their Masters Testimony; Nor had any more contention in this matter. But yet after this, some scruples and controversy we find, made by them, concerning our Lords Disciples, their non-observing some solemn times or hours of fasting, as they, and those reputed the holiest persons among the Jews, the Pharisees, did: (they not knowing that our Lord, the Bridegroomes Gracious presence and Virtue, supplied to these his attendants all proficiencie in spiritual matters, without the usual preparations and helps belonging thereto). By which we see how prone men are, even in spiritual things, to partiality, and siding, and factions, effects of some relicks of self-love, in those who seem most perfect. And lastly, John, after he was imprisoned, thought fit to send some of them to our Lord himself, to see, and so report to the rest, his great works, for the more confirming their faith of his being the Messias.

The Baptist meanwhile, a burning and shining light, as our Lord calls him, continued his preaching in the coast of Galilee, not to draw men from, but to send them in faster, to the Saviour of the world. Nor had he long remained in those parts nearer the Residence of Herod, but that He, being though an Idumean by his descent, yet a Profelite of the Jews Religion; and hearing of his fame, esteemed by all the people as a Prophet, either *Mat. 21, 26.* came to his Sermons in the place where John taught and Baptized; or, which is more probable, sent for him to his Court. *-14, 5.* Of whom the Evangelist further saith, (*Mark. 6. 20.*) that he feared John, knowing him to be a just and Holy man, and that he heard him gladly, and did many things according to his advice and directions.

Now Herod, having bin very faulty in his manners and Government, (for our Lord calls him a Fox, and at last he was for his crimes ejected out of it by the Emperour, and died in Banishment,) the Baptist having access to him, and being a preacher of penance, and doubtless illuminated by the Holy Spirit to know those affairs and faults of his, with which his Education in the Desert could have bin little acquainted, freely reprov'd him for his many evil deeds; and among other for his taking his Brother Philips wife, contrary to Gods express command, *Levit. 18. 16. 20, 21.* and that whether his §. 192.

Brother

*Antiq. Judaic.*  
l. 18. c. 10.

Brother were alive, or deceased, for that his Brother had had a child by her, the Daughter that danced so well before Herod. And in this thing Herod was still the more guilty, because he had already a former wife, the Daughter of Aretas King of Arabia, whom in his falling in love with Herodias, upon a new compact made with her, he put away; and so provoked Aretas, in revenge of his Daughter, to make war upon him, wherein he was deservedly very unfortunate; Josephus imputes the cause of such his ill success, chiefly to his slaughter of the Baptist; but however this war happened very opportunely, for affording Herod less leisure to look after the motions of our Lord, or giving any disturbance to them.

But, returning to the Baptists reproof, we find by the words in the Text, --*It is not lawful for thee, &c.* that this was not spoken of Herod in his absence, but made to himself, whether publicly or in private, or the one after the other, both being lawful according to several circumstances (and the former sometimes necessary 1 Tim. 1, 20.) is uncertain.

§. 194.

This reproof of Herod for marrying her soon came to the ears of Herodias; who perceiving Herods good inclinations to John, and his obsequiousness, in several matters, to follow his Admonitions, from which she might have some fears of her being removed from his bed, and so the troubles of the war also with Aretas declined, was fill'd with an implacable wrath and hatred against the Baptist. Who coming in the Spirit of Elias, and shewing the same zeal for observance of Gods laws to Herod, as the other to Ahab, found a like persecution from her, as Elias from Jezabel: when as the two Husbands were more indulgent. Herod, overcome with her importunity and the power she had over Him, sent his officers, and took John and bound him, (saith S. Matthew) and cast him into prison. For which imprisonment he wanted not a more specious pretence of fearing from the concourse of people made to him, some sedition and tumults; to which the Pharisees also were not wanting to give their assistance, in representing John the Author of a new Sect, and acting without, and against, authority; which though this crafty man knew to be envy in them, yet he made use of this colour to cover the true Cause of this imprisonment; and therefore this reason thereof is given by Josephus. --*Veritus* (saith he) *cum ad audiendum eum quamplurima multitudo concurreret, ne forte, doctrinae ejus persuasione, populi a suo regno discederent, &c.* and our Lord also intimates the Pharisees

*Matt. 14. 3.*

*Antiq. Judaic.*  
l. 18. c. 12.



Pharisees and Governours of the Jews, to have had a hand in this restraint *Mat. 17. 12.* where he saith, that they knew him not, but did to him whatever they listed, as they should afterward do to himself. Thus cast in prison, Herodias, not appeased or secured herewith, next solicits Herod also for the speedy taking away his life; but both the fear of the people, esteeming John a Prophet, and his own reverence of him, as yet with-held him from it. For which cause also in prison, he laying the blame thereof upon his wife, indulged him so much liberty, as to have some converse with his friends; and his Disciples, there to come to, and attend upon, him; and so neither here (as also afterward S. Paul) was he an useless servant to our Lord.

Leaving the Baptist, now a Prisoner, and an end put to his publick preaching, after that our Lord was sufficiently manifested to the people of Israel, and begun to be assisted in his work by other new Disciples, let us return to our Lord. He had now continued preaching and baptizing in Judea, after the Paschal Feast, for about some eight Months; for when removing hence he came into Samaria, it is said, *Jo. 4. 35.* that it wanted but foure months to the next harvest; and so to the next Pasch, which Feast was celebrated at the beginning of the harvest; at which time was offered a sheaf of the first fruits of their Corn, (*Lev. 23. 10. - Deut. 16. 9.*) as at Pentecost the first loaf of bread after Harvest gotten in between these two feasts. In this time our Lord converting to the Gospel, and faith in him as the Saviour of the world, and so baptizing by his Disciples, such multitudes of people, far beyond the actings of John, and this so near to Jerusalem, had already alarm'd the Pharisees and rulers of the Jews, and more and more incensed their wrath against him; who could not rest from devising some way for his death or restraint, especially after they had bin so succesful against the Baptist; and we find afterward in *Jo. 7. 1.* the reason more plainly given of our Lords residing no more in Judea, but in Galilee; because *the Jews*, i.e. these chief Governours and Leaders of them, *sought already to kill him.* By which we see also, that our Lord for most of his time, after he appeared once, went in great danger of his life (for in flying from the Pharisees in Judea, in Galilee also there was an Herod). Therefore Our Lord, saith S. John, knowing the Pharisees had heard of his making and baptizing more disciples than John, and having heard also the severity used toward the

§. 195.

*Jo. 4. 1.**Matt. 4. 12.*

T

Baptist,

Baptist, purposed to leave Judea, and return into Galilee, so to decline, for the present, the evil designs of the Pharisees against him; and also to carry the light of the Gospel into those remoter places where it had not yet appeared, and where John was interrupted in his Ministry. For though Herod lived in the same quarters, yet was he, by the Divine providence, so diverted by other affairs, and especially the new diffentions between him and Aretas, and his mind also so much afflicted with the unjust imprisonment of John, as that he had little inclination to persecute any more Prophets; and when at last, after his murdering of John, our Lords fame from every side sounded in his ears, his guilt presently imagined him John reviv'd; and so rendred him less inquisitive after matters that would little redound to his Honour.

§. 196.

Our Lord, thus removing with his Disciples out of Judea into Galilee, came, in his way hither, to a City of Samaria, situate in Mount Ephraim, called Sychar, but the same with the Ancient Schechem, or Sychem, of which see *Gen.* 33. 18. &c. the place, where Jacob, returning into Palestine from Laban, purchased a field of the Children of Hamor, Father to Sechem, that afterward defloured Dinah; and there first erected an Altar, probably on Mount Garizim or Ebal, (since Altars used to be erected on the most eminent places and nearest to Heaven) being two tops of the same Hill, near one another; where also, viz. on Mount Ebal, God commanded the Israelites, that soon after their entrance into Canaan, they should erect an Altar, See *Deut.* 27. 4. &c. and *Josh.* 8. 30. &c. and also should set up some great Stones, on which plaistered over should be written the law; and also on these two tops of the Hill, one o're against another, that there should be solemnly pronounced by the Levites, the *Benedictions and Curses*, the people saying, Amen. (Which twelve Curses are there set down, the matter of Benedictions being supposed to be the observing the Contrary to these Maledictions, of which see more in *Deut.* 28.) Hereabouts also, and perhaps in the same place, Abraham at his first entrance into Canaan, upon Gods appearing to him in that place, built an Altar, see *Gen.* 12. 6, 7. At this place also Joshua assembled Israel before his Death, and made a Covenant with them before the Lord &c. See *Josh.* 24. 1, 26. And this Hill Garizim was so near to this City, that Jotham is said, from the top or side of it, to have spoken to the Sychemites *Judg.* 9. 7. and the Samaritan woman calls it *this Hill* *Jo.* 4. 20. as a place very near



near to her. This City also was the first place, as it were for a prelude, taken possession of by armes, by the seed of Abraham, the Sons of Jacob, in revenge for dishonouring their Sister. Of which see what Jacob saith *Gen. 48. 22.* Afterward being destroyed by Abimeleck, *Judg. 9. 45.* it was reedified by Jeroboam, and made his regal seat, and so it was (saith Josephus) in Sanballats time, a Gentile Governour of Samaria, *Antiq. l. 11. c. p. 7. 8.* under Darius. Whose daughter being married to Manasses a Son of the High Priest, and he for it ejected out of the Priesthood, Sanballet, calling him into Samaria, (by Alexander the Great's leave, who had then conquered those Provinces,) built a Temple for the worship of the God of Israel, on Mount Garizim, in emulation of that of Jerusalem (in the rebuilding of which the Samaritans before had offered their concurrence, but was rejected, *Ezra 4. 2, 3.*) wherein Manasses his Son-in-law should officiate. This was done some three hundred years before our Lords Incarnation, which occasioned a Schism between the Samaritans and the Jews, like to that former of Jeroboam; Part of these Samaritans being Israelites; and many Jews also, when obnoxious to the Laws, or for some other secular advantages, removing thither out of Judea. After which times also another Anti-Temple (about one hundred and fifty years before our Lords coming) was erected in Egypt, for the Jews flying together with Onias, a Son of the High Priest, when as persecuted by Antiochus Epiphanes: which Temple perished, as also the other near the time of the destruction of that in Jerusalem; and both these forraign Temples seem preludiums of Gods worship, shortly to be made common to the whole world. This is premised for the better understanding of what follows.

Near to this City Sychem, and this Mount, was a Well digged by Jacob, and then made use of by the City. And here our Lord, travelling on foot, and wearied with his mornings journey (it being now about noon) and the heat of the day, sat down on the side of the Well to rest himself (it, as a place of resort, likely having some Trees and shade about it) whilst the Disciples went into the Town to buy some meat for his and their dinner. For the Jews had no commerce or conversation with the Samaritans, (when absolute necessity did not require it, as this of travellers buying victuals of them) so as to eat, and drink, and lodg with them, being accounted by them Schismatics and unclean; which caused also the same enmity against, and separation of the Samaritans, at least some of them, from the

§. 197.

Jews, see *Luk.* 9. 53. the other Samaritans seem herein more remiss, see *vers.* 56. Whilst our Lord was here left alone, a Samaritan woman came thither out of the City to draw water. This happened also to be a woman, that had had already five husbands, either all already deceased, or she by divorce separated from them; for in latter times, women also used to procure divorces from their husbands, and that now lived incontinently with one not married to her.

§. 198.

Our Lord, thirsty with his journey, and desiring to entertain some further spiritual discourse with her, concerning the salvation of this poor wretch, requested of her some water to drink; upon which she somewhat wondring, asked him why he, as appearing by his habit and perhaps his speech, a Jew, would receive water from her, and out of her vessel, being a Samaritan, and one also it seems, that for all the impurity of her life, was a Zealot of the Samaritan Religion, and way of Gods worship, and of their separation from the Jews. Here-upon our Lord, moved with compassion, took occasion to preach the new Gospel, and to reveil himself to her; and turning the mention of water with a Metaphor, and to enter without force or abruption into pious discourse, (as usually, and as we find he doth by and by concerning meat, and again concerning harvest,) told her, that he was a person, from whom she might expect a greater curtesy; and that if she had well known the Gift of God, and who he was, she would have begged water of him rather, the true water quenching all thirst, and in the receiving of it a Well continually abounding, i. e. springing up in all spiritual Graces, to everlasting life conferred by it. Our Lord, here speaking, as formerly, in his discourse with Nicodemus, of the Gift of the Holy Spirit, which he came to bestow upon the world, and which his Death procured of the Father; which being conferred in our regeneration by the water of baptism cures all hunger and thirst after earthly things, and fully satisfies and beatifies the Soul. Consider *Jo.* 7. 38, 39. - *6.* 35. - *Esa.* 44. 3.

§. 199.

The woman saying she should be glad to receive such water; Our Lord, the more to encrease her faith in him, bad her to call her husband, as if it were meet that he also with his wife should share thereof; thus taking occasion to discover to her his knowledg of all her former life and condition, and for the present, of her living in secret concubinage. She hereby discerning him to be a Prophet, and perhaps to divert him from speaking



ing more of her husband, presently begun to consult him concerning Religion: who in the present division were in the right; the Samaritans, or the Jews: and where God was more acceptably worshipped, in Mount Garizim (where the Patriarchs, Abraham and Jacob, and afterward Joshua, by Gods appointment, and their fore-fathers, that came out of Egypt, built an Altar, and offered Sacrifices as hath bin said) or at Jerusalem, a place of a latter consecration and sanctity; the Samaritans also rejecting any testimonies produced out of the Prophets against them; and see the vehement contest and dispute of the Samaritans and Jews, that had bin before this in Alexandria, before Ptolemeus Philometer made Judge in a cause *Joseph. Ant. l. 13. c. 4.*

Our Lord, (after he had first told her that the Samaritans, not Jews, for the time past were peccant and schismatical herein, and the right way of salvation to be among the Jews, and so also the Salvation through the Gospel first to be communicated to them) proceeds to instruct her concerning the times of the Gospel now at hand, wherein all such former Divisions and factions concerning the place of worship should be taken away: that God was a Spirit, not addicted or confined to Place, nor taken with corporeal things and external Ceremonies, (but only as these were types and prefigurations of spiritual things to come, and of his real service by and through Christ;) but that he expected those now, who should worship him, in what place soever, in Spirit and in truth; intimating here the abrogation from henceforth of the former legal worship and Ceremonies, which was accordingly established by the Apostles, *Act. 15.* (a thing that at this time the Samaritans would more willingly hear of than the Jews.) And he speaks also here to her of worshipping not God in general, but the Father, [the true worshippers will worship the Father] For that all worship of God now was to be through Christ his Son, and by such as were also made his Sons through Christ. Worshipping God also *in Spirit* seems to be the worship of him in and by the Holy Spirit, given through Christ, according to those expressions of our Lord to Nicodemus before, that which is *Jo. 3. c.* born of the Spirit, is Spirit, and *Mat. 22. 43.* -- *David in Spirit called him Lord.* -- And of S. Paul -- *whom I serve in the Spirit: Rom. 1. 9.* -- and *Rom. 8. 14.* *those, who are led by the Spirit, and vers. 9.* -- *Ye are not in the flesh but in the Spirit.*

The woman, upon our Lords saying the Hour cometh, &c. replied,

§. 200.

§. 201.

replied, that she believed when the Mēssias should come, he would declare all Gods pleasure concerning his worship, and remove all the present differences. Our Lord told her that himself was the Messias. She hearing this, and much transported with his former discourse, ( whole words were with authority, and setting hearts on fire, ) and bidden also by him to call her husband, carelessly leaving her water-pot behind her, ran presently into the City, ( which also was the intent of our Lords talking with her, Viz. to communicate the Gospel also to these first fruits of the Samaritans who were half Israelites, and Midlings, between the Jews and Gentiles, ) And told them that surely the Messias was come, and was in the field, or at least some great Prophet, that had told her all things that ever she had done: upon which the men of the City also hastened and came forth unto him.

§. 202.

Meanwhile his Disciples were returned from the Town with provision for dinner, and as they came near, perceiving his familiar discoursing with the Samaritan woman, wondred not a little at it, from the strangeness they knew was between the Jew and Samaritan; and perhaps from the little converse our Lord had formerly used with women, especially so alone; and commonly his discourse only of the kingdom of God and spiritual matters, which to a Samaritan seemed impertinent, and such a one little capable thereof. But standing in great reverence durst not ask him concerning it; but, when she was now gone away, invited him to take his dinner. To which ( well knowing this their wonder, and so intimating to them what he had bin doing, ) he told them ( transferring the discourse to higher matters, as he did that with the woman concerning her water, ) that he had meat to eat that they knew not of; that it was his meat to do the will of him that sent him, and in all places to finish his work toward those, to whom he was sent. Signifying to them that he was also among others to intend the conversion and salvation of these poor and despised Samaritans, and of that foolish people in Sychem, as they are called, *Ecclesiās. 50. 26*; that whereas they reckoned yet fower months unto harvest, there appeared a great harvest every where to be gotten in ( as it were prenoting to them the conflux that would be made to him presently out of this City ); that the feilds were white already, and the world prepared for the reapers; ( the same Metaphor he used again afterwards when in Galilee great multitudes flocked unto him *Mat. 9. 37.* sorry the labourers in this harvest were



were so few); He proceeded also to tell them, that they were chosen to be the reapers thereof, and to enter upon the former labours, and tillage of the Prophets, and to gather much fruit to be stored up in life eternal: where also both the former sowers, and they the latter reapers, should at last receive their full wages, and rejoyce together in those Heavenly Treasuries.

By this time the woman was returned out of the City, and a multitude of people with herto see our Lord, the Prophet she told them of, and to hear his further discourses concerning their Religion. To whom our Lord in great compassion having preached, as he did formerly in Judea, the Gospel and Kingdom of heaven, and remission of sins through belief in him, the Saviour of the world, with such his speeches he so opened their hearts, (for these were a part of these fields he spoke of, that were already white unto harvest,) that the men overjoyed gratefully told the woman, that they had now received much more satisfaction from our Lord himself, than from her relation concerning him; and so much importuned him for a longer stay with them: where having spent two daies more for their confirmation in the faith, he thought fit to depart, lest by such his longer conversation with them, some scandal might be given to the Jews. Among whom also, as being the former Church of God, the Gospel was in the first place to be published: and therefore in sending his Disciples abroad, he commanded them not to enter into any Towns of the Samaritans: though himself was pleased in passing as it were to reap this first fruits thereof. As also elsewhere he healed and converted to believe in him some other Gentiles, and not Israelites, *Mat. 15. 26. - 8. 10.* whom he saw extraordinarily prepared thereto. And it is very observable (for a further conviction of the ingrateful obstinacy of the Jews,) that this poor despised people were the first of his Auditors we read of, that (after his first called Disciples) without also any Miracles of his shewed among them, made such a noble confession of him, saying, *-We know that this is indeed the Christ, and the Saviour of the world.* Which conversion of the Samaritans our Lord perfected some three or four years after, as our Lord was now ascended into heaven, by sending his Apostles thither, before their spreading further to the Gentiles. See *Act. 8. 5, 6.* At which time also we find the same credulity and alacrity in this people, as is here. *-And the people (saith the Text,) with one accord, gave heed unto those things which Philip spake;* as commonly

monly those more grossly erring are sooner convinced thereof, and reduced to truth.

§. 204.

After two daies stay in this place Our Lord went on his journey for Galilee; and returned to Cana, where he had formerly done the Miracle of changing the water into Wine; the Fame of which, as also the Galileans in their going to the Paschal feast, there having seen the great miracles he had also done at that time in Jerusalem, made this people to entertain and welcome him with very great applause and concourse, and much better prepared for receiving his Heavenly doctrine and counsels; the chief business for which he descended from heaven. And (by the Divine providence so ordering it,) that our Lord also might be the more welcome and secure among the Capernaïtes in particular, where he designed his chief Residence, it then so happened that the Son of a Noble man, and Royal Officer in Capernaum fell sick, and his life at last utterly despaired of. Whereupon his Father, hearing of our Lords miracles, and of his return into those quarters, hastened to Cana, and there humbly besought him, that he would vouchsafe to come down speedily to Capernaum, and heal his Son, who lay at the point of Death: which also afforded our Lord an occasion of declining Nazareth (where he knew his former mean education, would render the function of his office less beneficial); and the miracle might make also his return to Capernaum much more acceptable and desired.

§. 205.

Our Lord making some delay, and reprehending his Auditors, that without miracles they were so slow to believe, the Noble-man again importuned him to make some hast before his Son was dead. Whereupon he presently dismissed him with this answer, that his Son lived; signifying to him, that he would heal him as well without going to him. Which thing, as he believed, so he found most true, when taking leave of our Lord and departing presently upon it, meeting his Servants the next day, he perceived from them his Son's perfect recovery, punctually at the time our Lord spoke these words; and so he and his whole family were converted to the faith of the Gospel, some imagining him to have bin Cusa an Officer of Herod's; and Susanna, that afterward followed our Lord, and ministred to his necessities, *Luk. 8. 3*, to have also bin his wife.

§. 206.

Our Lord after some time leaving Cana, came to Capernaum, where he made his most ordinary residence. Of the situation



tuation of which, and the great conflux of people thither, the frequency of Cities in those parts, by reason of the extraordinary fruitfulness of the soil ( some of that part called Decapolis from the many cities there ) the convenience of passing any whither upon the Lake, and the remoteness from Jerusalem, and from the molestation of the Pharisees, and chief Priests, things well serving our Lords designs; Of all these I say see before §. §. 101, 102.

Here, saith the Evangelist, *Mark. 1. 14.* and every where as he passed along the Country, our Lord began to preach the Gospel of the Kingdom of God, telling them that the promised time of the coming of their Messias was now fulfilled, and this Kingdom at hand, that therefore they should repent and believe his Gospel. And it seems *Jo. 4. 45.* that this meaner and ruder people of Galilee received him now at the first with much more honour and attention to his doctrine than the Judeans, attracted also therto by his miracles. Here his Disciples, Peter and the rest, returned home; and not as yet invited to a closer attendance, as also for the better providing for the necessities of their families, betook themselves to their former trade of fishing: and meanwhile our Lord, by his Miracles and healing their sick, brought in daily greater flocks of people to hear his Sermons; this latter being his chief design for salvation of their souls, as the other theirs, for relieving their corporal necessities. And his fame was suddenly spread all abroad throughout all Syria, saith S. Matthew; and there followed him great multitudes from the other parts of Galilee he had passed through; and from Decapolis lying most of it more North; and from the East side of Jordan, and the Lake; and from Judea, and Jerusalem more South; in fine, from all Quarters round about. So that it was necessary our Lord should collect to himself the Disciples he had formerly called; and add some more to them; that should depart no more from him, but give a perpetual attendance on his affairs, and assist him in his predications, after they themselves had first, as his constant Auditors, received from him all necessary instructions therein. He also had now an intention, for some time, of leaving Capernaum, and making a peragrations throughout Galilee as to the places not already visited; and after this, of crossing the Sea of Galilee, and passing to some remoter parts; being after this to present himself at Jerusalem in the Paschal feast, now not far off. In which travels the attendance of his Disciples

ples was necessary to Him. Which circuit also he began in the entrance of the week following.

§. 207.

As our Lord therefore was walking one day by the side of the Lake, and much pressed by the multitude that followed him, crowding to hear the gracious words that came from him, Simon Peter, and his brother, and the two sons of Zebedee, (who were their partners and had bin fishing all the former night but caught nothing,) had there, as he passed, drawn their Ships to the shore; and were washing, drying, and repairing their Nets. Our Lord therefore entred into Simons Boat and desired him to put off a little from the winding of the Land, that from thence he might with more convenience finish his discourse to the people. After which ended, to reward Simon for this courtesy, as also to presignify first to him and his fellows, in their catching of fish, the miraculous success hereafter of their catching of men, he bid Simon to launch out into the deep, and let down his Net for a draught. Simon telling our Lord, that their former night-labour, more seasonable for that purpose, had caught nothing, yet in confidence of good success, did as our Lord commanded, and presently so great a number of fish were inclosed that the Net broke (which accident also was a type of the ruptures by Schism and Heresies which should afterwards happen also in the Church, and in Simon and the rest their catching of men) whereupon he called for help from their partners James and John, that were in the other ship; both the Ships being loaden therewith, so as they were near to sinking (this also signifying, that the purity of the Christian Religion should be much endamaged by the multitudes of bad, as well as good, entring into the external profession thereof.) And, as elsewhere, he likens the Kingdom of Heaven or Gospel to a Net, catching fish of all sorts, but many of these afterward cast away *Mat. 13. 47.*

§. 208.

In all this our Lord seems to have done a particular honour to Simon Peter. To whom it was that he spake first to thrust out his Ship a little from the land, and to let down his Net for a draught; by him, that this great draught of fishes were caught, and others called in to help; to him, that the promise was first made of his catching men; and the *posthac capies homines* said to Peter singly here, as the *pasce oves* was after our Lords resurrection. He also much astonished hereat, falling down at our Lords feet, acknowledged himself unworthy so great a favour; or, that our Lord should vouchsafe his presence or conversation



versation to so sinful a person. And this profound humility and reverence of his made way for our Lords further bounty and kindness; and himself still taken nearer unto him the farther distance he imagined he ought to keep from him; bidding him not to be afraid (for the Majesty of our Lord, from some extraordinary discovery from God Peter had thereof, such as that in *Mat.* 16. 17. when he was enlightened by God the Father to know his Son, had strangely daunted him) for that he would have him from henceforth wholly to quit his former employment, and constantly to be with, and attend on, him and his ministry, for that he would make him now a fisher of men, together with the rest of his companions and partners Andrew, James, and John. All whom upon this gracious invitation immediately quitted their Boats and Nets, and the great draught of fish he had but now bestowed upon them, leaving also the care of their servants unto Zebedee the Father of James, and John, and so followed our Lord now without any more departure from him as before; Transported with this honour he did them, mean fishermen, when also they saw the whole world, and even the great ones thereof, so admiring and running after him. They left all (saith Jansenius) *-Non ut nullam amplius cum suis haberent consuetudinem; sed quod nulla amplius eis esset rerum suarum cura, nullaque possessio, omnibus quæ habebant relictis potestati propinquorum.* And we may gather from S. Peters words to our Lord *Mat.* 19. 27, that they left all in some such manner, as the sad rich young man, being advised to it, refused; and by our Lords reward promised there to them, we may also gather the generosity of this their fact.

With them then he returned into Capernaum, and there on the next Sabbath day, according to his custome wherever he was, see *Luke* 4. 31. he entred into the Synagogue, and there taught the people. [In which Synagogues (or Jewish Churches) built in all places, even in Jerusalem, were exercised; first, the Reading of Moses and the Prophets *Acts* 15. 21. - *Luk.* 4. 16. Then an expounding of them and Sermons of exhortation by the learned, the Priests, Scribes, Lawyers, &c. See *Act.* 13. 14, 15, 16. *Luk.* 4. 20: - *1 Cor.* 14. 31. In these also were used Praier, Hymns, and Psalms (some entitiled *pro Sabbato*) Collections also for the poor. Only no sacrificing, save at the Temple in Jerusalem.] Here as our Lord taught, the people, saith the Evangelist, were astonished at his doctrine, for that his words were with power, and he taught them as one that had authority, and

§. 209.

*Mark.* 1. 22.  
*Luk.* 4. 32.

not as the Scribes; authority, both internally with more satisfaction, and conviction, and power over mens spirits by the Holy Ghost at the same time working in their understandings and hearts, enlightening, subduing, enflaming, and setting them on fire; and externally also with more assurance, and asseveration *Amen Amen dico vobis. - Qui habet aures audiendi audiat. - Quod scimus loquimur*; telling them who sent him; and strengthening such testimony with miracles and doing these also commandingly and with authority; *with authority commanding the evil Spirits* saith the Evangelist *Mark. 1. 27. - Luk. 4. 36. Increpans*, rebuking the diseases, the Seas, the Winds, all done with great Majesty. This teaching with authority is in the Gospel frequently noted of our Lord *Mat. 7. 29*, after his long Sermon in the Mountain. This made the High Priests Officers in hearing him say, Never man spake like this man; and the woman in his Sermon cry out, *- Blessed is the womb that bare thee*: and the brethren going to Emaus, reflect afterwards upon it, that whilst he spake their hearts burned within them. And the men of Nazareth, that had so much prejudice against him there meanly, and illiteratly educated, *Luk. 4. 22.* are said to have wondred at the words of grace that proceeded out of his mouth. And many times his Adversaries were so amated with his speeches, that they would not reply one word to him. All this according to the prophecy; *-- Diffusa est Gratia in labiis tuis*; and *Esay. 49. 2. -- Os meum quasi gladius acutus*. And this Power and Spirit he communicated also to his Apostles; whence *S. Paul 1 Cor. 2. 4. -- My preaching was in demonstration of the Spirit, and of power*. And *1 Thes. 1. 5.* our Gospel came to you in power and in the Holy Ghost, and in much assurance; and *Chap. 2. 15.* so he directs Titus. *-- Loquere, exhortare, argue cum omni imperio*. Now if the Holy Spirit such in the servants, what was it in the Lord?

§. 210.

As he was speaking thus in the Synagogue to the people, a man that was posselt with an unclean Spirit, (all Devils being ordinarily called thus, because delighting in all impurity, therefore they desired rather to enter into Swine) standing amongst them (all possessed, not being continually agitated, or molested by the evil Spirits, but by fits, perhaps when the disposition of the Body, the humours at such times do also concur with it.) The Devil that was within him, either not able to endure the presence of our Lord, or also having received some secret command already from him (as those *Mark. 5. 7, 8.*)



to quit his prey, or terrified with his words speaking of the destruction of the Kingdom of Satan, cryed out desiring that he would let him, or them, alone, and not destroy them (sometimes speaking in the singular number, and sometimes in the plural): the like request to which we find elsewhere *Mat.* 8. 29. and *Luk.* 8. 31. and *Mark.* 5. 10. where in Matthew the Devils beseech him that he would not torment them before their time; and in Luke, that he would not send them into the Abyſſe; and in Mark, that not send them out of the country. We find also several other passages in Scripture, that may further explicate the present condition of these miserable and cursed creatures unto us. As their being said by S. Peter, and <sup>2 Pet. 2. 4.</sup> S. Jude to be reserved in chains under darkness; or, as S. Peter, <sup>Jude 6. 1</sup> to be cast down to hell, unto, or until the judgment of the great day; and S. Pauls calling Satan the Prince of the power of the Air, and these evil Spirits the Rulers of the darkness of <sup>Eph. 2. 2. - 6, 12.</sup> this [lower] world; and Satan being said that He goeth about here seeking whom he may [be permitted to] devour. *1 Pet.* 5. 8. (and the like is said in *Job* 1. 7.) and the evil Spirit cast out of a man, his being said to walk in dry and desert places, and so finds no rest there *Mat.* 12. 45. till permitted to return to his former lodging, by new sinning, better prepared for him; their crowding also so many of them (as they get leave) into one person, and so much more mischevous there than a single one could have bin, (as we hear of seven cast out of Mary Magdalen, and of the Spirit returning with seven more worse and fiercer than himself; and of a Legion in the furious Gadaren; and we have them answering our Lord sometimes in the singular, sometimes in the plural number) by what is spoken *Apoc.* 20. 3. Of a closer imprisonment of Satan, and so of his Regiment of evil spirits that shall be before the worlds end, than is yet for the present.

Now I say by all these well considered it seems, first, That the evil Angels suffer not such torments now, as they shall hereafter when they shall be judged at the last day by our Lord, and also by his Saints. *1 Cor.* 6. 3. - *Apoc.* 20. 10. compare 3. 7. And 2ly, that, Though they are cast down to hell, or the inner bowels of the earth full of darkness, as their proper Prison, and place of present sufferings, whither also the souls of wicked men descend, and are tormented with them; yet both they and the chief Prince of them, are permitted by God to come forth of this lower prison upon the earth, such of them and for

for such duration of time, and extension of place, as the Divine Majesty pleaseth, for the greater exercise and trial of the just here; and for the afflicting and executing of Gods justice on the obstinately wicked, sometimes even to the possessing, and inhabiting them, even many of these evil Spirits in one man. After the same manner as the good Angels descend from heaven, their place of Bliss, for the Protection of the just, and regular government of this lower world against the malice of these malign Spirits. Which evagation of evil Spirits, and their inhabiting here a less darkness, and especially the hurt they can do to any men, seems, by some of the former expressions, to afford some solace to them, and to be an accidentary diminution of their present pains. Yet again, the absence of good Angels from the Court of Heaven, and the glorious appearance of Gods Majesty there, when they sent hither, is recompensed with the joy they have in doing Gods will, and succouring his Servants here below, so the relaxation the Devils have from their low imprisonment seems counterpoised in their ascent with the gnawing grief they have here by reason of their malice its being so frequently defeated, and the good Angels and also Holy men ruling over them, and Gods continually bringing his greater good and Glory out of their evils, and by their punishment, after the last day, to be increased according to the evil also they have done on earth.

As for souls departed hence, the return of them hither out of those places of joy, and repose above, or of torment below wherein they are received till the last day, is much more uncertain, especially concerning the damned. And the frequent apparitions that are made here of Saints departed; or, if any such have bin, of some souls that are in hell, all these may be represented by the ministry of Angels, good, or evil. Pardon this digression. Now to go on.

§. 212.

The Devil, thus supplicating our Lord not to destroy them adds further, that he well knew him who he was, the holy one of God: (as the Devils did frequently at other times, See *Mark*. 3. 11. where they also fell down before and worshipped him; and *Luk*. 4. 41. the Devils, saith the Evangelist, came out of many, crying out, and saying, Thou art Christ the Son of God, for they (saith he) knew that he was Christ. See also *Acts* 16. 17, 18.) He being either made to speak this truth out of constraint and against his will, or out of flattery, hoping so to find some favour from him, who was neither able to carry his prey away,



away, or himself to quit the place. Our Lord first commands him silence, ( as elsewhere *Luk. 4. 41.* and as also the Apostles *Acts 16. 18.* ) not accepting any such testimony from the Father of lies ( which Author also might render it suspicious, and therefore speak it, that it might not be believed ) and charged him also to leave the person. So roaring out again amain, as if dreading those greater sufferings to which he was remitted, or at least the loss of his prey, he threw down the person in the midst of the people, and so left him without any further hurt. This is the first Devil that is mentioned to have bin cast out by our Lord ( as still greater works by degrees are shewed by him ) and the first Confession made by them of his person, and of their subjection to him : upon which the people much admiring cryed out, what virtue and power hath this man, that the Devils streight obey his commands ?

§. 213.

After this our Lord, departing from the Synagogue with his four Disciples, entred into the house of Simon Peter at noon, there to take his dinner. See *Luk. 14. 1.* where it seems was his ordinary abode when in Capernaum. Here Simon Peters wives mother lay sick of a Feavor ( probably seizing on her but the night before, otherwise our Lord would have bin importuned for her sooner ) whom he presently healed with only touching her with his hand and rebuking, and commanding the feavor to depart from her : who presently arose, and helped to provide necessaries for them. For the rest of the day being the Sabbath, he was free from the multitude till the evening after sun set. But then, saith St. Mark, all the City were gathered about the door ; bringing their sick to be cured, as also several possessed with Devils, whom trembling and confessing him, as the former had done in the Synagogue, that he was Christ the Son of God, he presently silenced them, both as unwilling to borrow any testimony from such vile and detestable wights, and as these unseasonable now discovering the Dignity of his person, which tended to the prevention of his sufferings, and contradictions he was to undergo ; as also proposing himself in a pattern to us of modesty, and humility, in not permitting any thing to our own praise to be said in our presence.

All people thus flocking after him, the next morning, for preventing the like concourse, and likewise for preparing himself for his intended journey and circuit about Galilee, he arose a great while before day, and before the Disciples were awake, or aware of it, and departed into a solitary place, and there

§. 214.

there betook himself to prayer: probably giving thanks here to God his Father for the gracious benefits afforded to mankind by his ministry, and petitioning for his Auditors their bringing forth worthy fruits thereof, and also for the future like success thereof in those other parts of Galilee, of which he now intended a visitation. And here in such his retiring into solitude, and that by night (a time not encombr'd with other employments) giving us also an example how we may best perform our devotions without distraction, by night-watching and retirements, S. Peter and the other Disciples, when risen and missing him in the house, went out after him, and having found, told him that all men sought for him. And by this time also the people had discovered where he was, and so importuned him for a longer stay, and that he would not depart so soon from their City. But he answered them, that he must preach the Kingdom of God also to other Cities and people, for therefore was he sent.

§. 215.

So leaving Capernaum for a time, Our Lord departed to preach the Kingdom of God in the other Cities and Towns of lower Galilee, doing this especially in their Synagogues on the Sabbaths. And then after his Sermons, and cures apply'd to their souls, ordinarily healing their sick, and freeing the possessed, attended meanwhile with his Disciples, and followed by great multitudes of people, and by several of the Scribes and Pharisees, some as his Converts, others as spies upon his words and actions; their envy toward him increasing with his fame, and applause.

As for the following History of our Lords Travels, Sermons, and Miracles in Galilee; (which are more fully related by the three first Evangelists) there seems a great uncertainty as to the time and place of several of them; these all endeavoring brief relations, and chiefly intending the matter, but not the Order, as a thing of less consequence. Nor is the contexture of these stories in the Harmonists, (though gathered by them with a most diligent and scrupulous observation of the circumstances,) and of any necessary connection, expressed in any one of the Evangelists; yet so evident, or agreeing with one another, as that there doth not remain probable arguments of ranging several of them otherwise. Therefore I shall, without much solicitude or anxiety in a matter, which seems by no industry clearly decidable nor an error therein much damagable, chuse to follow that Method wherein the most of them do consent, and have already pitched on.

Our



Our Lord then, in this his travelling through these Cities and Coasts bordering on the west side of the Lake, having made himself so publickly known, was by the concourse of people still increasing forced frequently to change his place; and at last, saith the Evangelist, absent himself from the Cities and repair into solitudes, and desarts: where company, if not wholly prevented, yet was somewhat lessened; and so he might communicate his doctrine and mighty works more freely to new Auditors; which excessive concourse of people we may imagine he avoided upon many other reasons; not only for procuring hereby some time of necessary rest both to himself and his Disciples, but also for the not giving any jealousy to Herod, and for preventing any disturbance from his Officers; for declining the suspicion of affecting popularity and applause; and for remedying the inconveniences such great multitudes of men, women, and children, remote from Cities, might suffer for want of provisions.

After some time thus spent in Galilee, for the further spreading still of his new Gospel, he gave order to his Disciples to pass over to the other side of the Sea of Galilee *Mat. 8. 18.* Upon which a Scribe came to him, and offered his service to attend upon him whithersoever he went; his intentions herein are not mentioned; but by our Lord's answer it may be suspected, that upon seeing such wonderful works of our Lord, and such a fame of, and concourse to, him, he hoped (like Simon Magus) the purchase of some great reputation, or gain to himself also thereby. Our Lord the better to inform him of the hardship, and poverty of such a service, told him; that the Foxes [perhaps intimating therein the cunning and wise men of this world] had provided themselves holes, and the wandering birds nests where to repose, and retire themselves; but the Son of man had not where to lay his head. For our Lord had no house, no possessions of his own, even in Capernaum was only a sojourner in another's house, probably Peter's: and in his travels and peregrinations it seems by *Mark. 1. 45.* took up his lodgings on nights *sub dio* in desert places; His great fame also and conflux of people to him hindring, saith the Evangelist, that he could no more openly enter into the Cities. Which desarts in any remission of business, and vacancy from the crowds of people, he made use of for prayer *Luk. 5. 16.* So (*Mark. 6. 46.*) at night after he had miraculously fed such a multitude, he went higher into the Mountain, and there taking up his lodging (and it

seems by what happened to his Disciples in a very tempestuous night) continued in prayer till the fourth watch, or the third hour in the morning. And again *Mat.* 15. 32. he is said to have remained three daies together in a desert Mountain, and many thousands with him, among which many women also and children, whom it seems much transported with his discourses, and having taken little care of themselves, he miraculously fed, that they might not be famished. And the like was his practice at Gethsemane, at the foot of Mount Olivet, at the times when he preached in Jerusalem. Yet surely such hardships our Lord underwent, not necessitated thereto, either for want of friends, and benefactors, who had obliged so many with his miracles, or also of an inheritance (though this small) from his parentage; but such poverty and dereliction of all things he rather chose, for a single attendance, without any other solitudes, or embarrassments whatever on the Gospel, because the labourer he knew, at least from the Divine provision, could not want his salary, viz. necessities; and also for a recommendation of the like condition to others that desired to be more perfect. And some such thing we see he proposed to the young rich man upon the account of attaining perfection *Mat.* 19. 21. with which answers of our Lord, it is probable the Scribe here (as that young man) disheartned, cooled-in, and receded from his former purpose, and pretentions.

§. 218.

Upon this free offer of the Scribe S. Matthew infers another, and S. Luke a third, (though perhaps not all occurring at the same time) of two other persons who offered their *constant* attendance upon our Lord, either freely on their own accord, or also by him invited to it, only requested his leave to dispatch one business first, and this in order thereto; the one of them the burying of his Father; news being supposed to have come then suddainly to him of his death, a matter seemingly of great piety, and capable also of no long retardment, or delay (though some other Commentators, think that his Father being aged, and near his Grave, the Disciple desired to be dispensed with till after his death.) The other desired his permission only first to shew the civility to his friends and kindred at home of bidding them Adieu; a thing of less stay or demur than the other. Yet our Lord to shew us the great importance of immediatly prosecuting good purposes, and especially the things belonging to the Kingdom of God; and the nothingness of, and danger of temptation by, such secular diversions, and

Ceremo-



Ceremonies, franckly denies both these seeming small and reasonable requests. Answering them in Parables or Metaphors.

To the one he said; let the Dead bury their Dead, shewing what esteem our Lord had of the men of this world, viz. as of dead in it ( as on the other side, the Apostle makes Gods Saints dead to it ) and intimating the nobleness of this mans present calling in respect of his former sad condition, and of those of his Relations, dead to God and spiritual things; and that there was enow of them to do this office to his Father; and that the employment, he was graciously invited to, was not to bury but raise the Dead to newness of life. To the other; that who-so puts his hands once to the Plow and looketh back, is not fit for the Kingdom of God; for if the Plow-man looks back but for a minute, his plow cannot go right. Signifying, in both his answers, great intentiveness and diligence without any distractions, required in prosecuting that only business, our Salvation; and especially such as are employed in the procuring also the salvation of others; and seeing much better then they the harm to their new good resolutions that might be incurred by these impediments; that the one in burying his Father, would next be ingaged about settling the inheritance too; and the other by his kindred disheartned in his present good purposes; and allured by some other baits from further pursuing them. Which answers of our Lord call to mind the Lesson elsewhere to his Disciples *Matt. 6. Querite regnum Dei, reliqua adjicientur*, and to Martha, concerning *unum necessarium*, and his Admonition *Luk. 17. 31. --non descendat in domum tollere vasa sua, --Et memores estote uxoris Lot*, and S. Pauls practices, *Phil. 3. 13. --Quæ retro sunt obliviscens, ad priora contendendo*.

§. 219.

*Coloss. 3. 2.*

§. 220.

When our Lord was entered into the Ship, and, for the more convenience, out of it preached to the multitude that followed him still until the evening; he, without returning to Capernaum, or taking some repose, appointed his Disciples to dismiss the people, and staying still in the ship, bad them presently to pass over to the other side of the Lake; perhaps having some great compassion of the miserable Demoniacs that were there. But there being several other small ships in the Port, some others also entred into them and still accompanied him. In their sailing thither-ward there descended a great storm of wind upon the Lake, whilst our Lord, wearied with his daies service, or rather to try the faith of his Disciples, was retired into the hinder part of the ship, and there lay a sleep upon a

pillow; when by the waves beating into the Ship, and it already seeming full of water, and ready to sink, the Disciples, exceedingly affrighted, having forbore hitherto to disturb our Lords rest, suddenly awaked him, saying, Master, Master, save us, we perish. Whereupon he straight rebuked the Wind, and the Sea, saying, Peace be still; and then blamed them not for repairing to him in this their danger, but for their great fear, and want of faith, as he doth very frequently: want of faith in God; who expects a confidence in him (which also cannot be without some degree of love of him) not only in the just and his Servants, but also in sinners (among whom also the just ought to reckon themselves) a confidence suitable to the most vigilant Divine providence, extended not only to the good, but to all the Creation. Whilst he is, as exceeding faithful to the righteous, so exceeding merciful also to sinners, when they make their humble addressees to him; and this also is a great honour to his mercy, that sinners also believe in it; and this faith also in them is a very effectual means of receiving such his mercies. But our Lord might much more blame their want of faith in him, after that they had now acknowledged him the Son of God, and seen so many of his former Miracles.

After his rebuking the winds and Sea, followed immediately a great calm, and a very great wonder and astonishment, and fear, and reverence of him (*timuerunt timore magno*) both in the Disciples, and those in the other Ships accompanying him (partakers we may suppose both of the same danger, and deliverance); this being the first miracle they had seen of this kind.

§. 221.

Our Lord, the next morning landed in the Country of the Gadarens or Gergesans, a region given by Moses to the tribe of Reuben, Dan, and half that of Manasses, probably now inhabited partly by Israelites (the cause of our Lords going thither) partly by Gentiles; as may be gathered by such store of swine nourished there, to be sold to the Gentiles, Roman Soldiers and others; which seems by the mischief happening to these swine, to have bin a fault in those of the Jewish Nation, and to have so many waies displeased our Lord.

Upon his arrival presently two possessed and strangely distracted, with some torn rags about them, came running towards him (which if they had not of themselves none could have brought them to him) and fell at his feet, and worshipped him.



him. Both of them hideous spectacles, but one much fiercer than the other, who tore all his cloths, and day and night making grievous outcries cut his flesh with sharp stones, and who having bin often bound with chains, when the fits came on him brake them in pieces, nor could he be shut up in any house ; but both of them ranged in the Mountain, and among the Tombs ( which were placed out of the cities, and commonly digged in some rocky places, see 2 *King.* 23. 16. ) places of greater horreur sought out by the Devil in which these men lay, and were so outrageous against any they met with, as none durst pass by that way. Yet so soon as our Lord was landed they came submissively to him ( for the Devils soon perceived his presence, and had had already some intimation from him of their departing and releasing those miserable creatures ; ) And first, like the former possessed person in the Synagogue, confessing who he was, and pleading they molested not, nor gave any affronts to him, they besought and then adjured him by God ( by whose eternal laws their extreme sufferings were yet deferred ) that he would not presently send them away into the Abyſſe, nor torment them before the time ( of which see before §. 210. ) nor yet expel them out of that country ; these having by Gods permission perhaps certain regions and circuits of their ranging assigned to them, wherein they are with all diligence to serve their Prince, the God of this world, as the Apostles stile him, and being perhaps more addicted to the places wherein they have done much mischief.

Our Lord, the more to discover, what a condition and crowd of them were gotten into one of these miserable wretches, ( which also caused such a strength and fury in him beyond ordinary *Demoniacks* no way to be mastered ) and to shew what a palace they esteemed such a lodging, and what solace, the mischief they can do in and to it when ever permitted, asked this unclean Spirit, what was his name : the evil Spirit, for the great multitude of them gotten into this hold, and perhaps for moving the more his compassion to them being so many, expressed it by the word *Legion* ; a military term ( as these evil Spirits serve a perpetual warfare against man ) which hath bin used by the Romans in several times for a various number, but ordinarily for many thousands. From which may be gathered what an infinite multitude of fallen Angels there be, and which coast up and down, in these lower Regions out of envy, seeking the perdition of men ; As likewise, what a strict guard and protection

§. 222.

rection God hath over us, that the malice of so many thousands of them should be confined to, and imprisoned as it were in, one person; and lastly, from which is manifested the great Majesty and power of our Lord not only over single, but whole armies and Legions of them, supplicating at his feet, and flattering him with his Titles.

§. 223.

Now there being higher in the Mountain, and not far off an herd of about two thousand Swine feeding, the Devils therefore besought our Lord, the rather hoping to obtain such their request of a Jew, that they might enter at least into the Swine; Unclean Spirits into these unclean Beasts; which our Lord permitting they carried the swine down a precipice from the hill, and drowned them all in the Lake. Wherein these evil Spirits presently betrayed their malice, endeavoring by this to incense the Gadarens and the owners of the swine, (doubtless no small number of persons) against our Lord (as indeed it happened); though by this means they presently dispossessed themselves of that harbour, and lodging for which they so earnestly importuned our Lord. Which shews also in the possession of men their greatest consolation to be doing the more hurt to them and others; and that, if permitted, they would have as soon dispatched the two possessed as they did the swine, though to their own damage, and their incurring perhaps some of those greater sufferings they so much deprecated. Meanwhile our Lord (who well foreknew what would be the issue) yet for many good reasons might permit the fact, first hereby to shew more manifestly what a number of Devils were ejected out of the man, by their dislodging (none being indulged to have more than one) into such a number of swine; and what a preservation thus the whole country received from our Lord. 2ly. Again, hereby to make a tryal of the virtue of the Gadarens, whether for the freedom, and redemption of those miserable objects of their pitty, their brethren and fellow-citizens out of the cruel hands of so many Devils, they would resign and take chearfully the loss of some of the most unclean, and unnecessary of their goods: which loss the owners of them, being so many, to any single person might not be great; as also to shew us how much the saving of another man is to be valued beyond that of our own estate. 3ly. Perhaps also since these creatures are unprofitable any way save for food, and this prohibited the Jews, to punish thus a fault in the owners of them, if Israclites; nourishing such numbers of them, which were only salable



saleable to strangers, and neglecting provisions more serviceable to their own people, or Country: Or, if these swine kept by forraigners only, to punish the affront, and contempt thus offered to the Jewish Nation, and their laws, in a country rightly belonging to their possession. 4ly. Lastly to shew the perpetual mischiefs, and damages these evil Spirits could, and would do even to any thing belonging to us, if they were not restrained by the divine goodness.

These and many other good ends might be of such a permission. But this accident, according to the rudeness of that people, had a much contrary effect. For the swine-keepers, hastening into the Town, and declaring our Lords arrival there, and what had happened to the two miserable possessed men, also what to the swine, the inhabitants presently upon it, before our Lord entred into their city, went forth to prevent him. And though they could not but have heard of our Lords many miracles wrought elsewhere, and many among themselves had need of the like mercies, and though the loss of their goods was no way valuable to the salvation both of their souls, and bodies by this gracious visit of the Messias, had no sence of such happiness; But instead of returning our Lord thanks for the poor mens delivery out of such a slavery, beheld by them now sober, and clothed, and magnifying our Lord, and humbly sitting at his feet, instead of sitting down with them, and hearing his Divine words or bringing their sick to him, and inviting him, and his Disciples into their City, being much offended with what had passed, and dreading rather what might happen upon such another dispossession to the rest of their goods, intreated our Lord to leave their coasts; as if the Devils after leaving the swine had seized upon them.

§. 224.

But meanwhile, by such a notable circumstance of the loss of the swine, the fame of our Lords miracle on the possessed, and sovereignty over such an army of devils, was rendred much greater. And from hence also may be observed, that God many times in this world (but alwaies for the more advancing our salvation hereafter) doth not his favours so *gratis*, that they shall be qualified on our side with no other Crosses, by which price as it were we may seem to purchase them of him, though the one be unconsiderable in respect of the other. There must be here usually some *tarantello* joyned with the *bello*. And these people, by the undiscreeet impatience of a small damage with which our Lord made the tryal of them,

§. 225.

lost.

lost an unvaluable treasure and reward for it, viz. the light of the Gospel ( that now came to visit them ) and the rescue of their whole country from the spiritual slavery of Satan.

§. 226.

Our meek Lord to this uncivil, and ingrateful carriage and treatment of the Gadarens ( whose City as Josephus saith, *De Bell. Judaic. 5. c. 3.* was the chief Metropolis of that whole country, and who were the only people, that whilst all the world courted and run after him, desired to be rid of him ) making no reply, and being not departed far from the Ship that brought him, returned into it, not receiving for himself or his poor Disciples the least hospitality or refreshment from them ; and, as he had said a little before to the Scribe, not having there, where to lay his Head. Only the man that was dispossessed of the Legion ( cured we see in soul as well as body ) followed still after him ; and when they took shipping, desired he might go with them, perhaps having some fears left left behind, the Devils expell'd should reseize upon him. But it was our Lords pleasure that he should rather abide in his own Country, that had seen his former misery ; and He, who elsewhere forbade others to speak of the cures, and mercies shewed them, yet commands him there to publish the miracle he had wrought and proclame how great things God ( to whom our Lord here for our example ascribes his good actions ) had done for him, and had had compassion on him, to publish it I say in a place where they were so little sensible of it. Nor did our Lord that we read of ever return to this place again ; observing that lesson he gave to his Disciples, not to cast pearls before swine ; nor force the Gospel and religion, and as it were endeavour to break open the dores of mens understandings upon them ; that teaching being most what without success that is not willingly received. Unless we may imagine this repulse came from the Divine Providence, that this eastern side of the Lake, half-Gentile ( as the great number of their swine also intimates ) should not as yet be enlightened with the Gospel ( as neither the Samaritans ) till it first amply preached to the main body of the 12 Tribes.

§. 227.

From hence our Lord returned to Capernaum his usual retreat, and to his accustomed lodging there, probably the house of S. Peter ( and perhaps, they for this expecting custome from him and Peter, he ordered him to pay it ) : the report of his return spread abroad, a multitude of people ( so many saith the Evangelist as there was no roome to receive them even about the



the door ) gathered to him to hear his Sermons, and to bring to him their sick ; among which multitude were many great persons, Pharisees, and Doctors of the Law, come from Judea as well as Galilee. In the house, then, he taught the people ; and healed all the sick that could get to him, the Pharisees and Doctors, as persons of more note, there sitting by him ; and narrowly observing all his words, and actions.

§. 228.

Among other sick brought thither was a Paralytick; so infirm, as that four men were hired to bear him in his bed. But, when come to the house, there was no possibility of passing through such a crowd with such a carriage. Upon this both the sick man and his bearers ( most confident of our Lords compassion and help, could they devise any access to him ) boldly attempted to uncover the roof of the house, thence to let him down in the bed by cords into the Room where our Lord was. From which we may gather, that it was a mean, and low building, and having no upper stories, and the covering, or tiling of it in their flat roofs more easily removable without danger to those underneath in the house. For certainly in their expecting so great a favour, these men were very cautious of giving any offence, nor this thing done by them without the owners leave, and permission. The sick man, his being thus conveyed before our Lord in his Couch from the top of the house, was a sight very pleasing to him ; taken with this their extraordinary faith making such a strange attempt, and relying also on his clemency, and goodness, where they had cause rather to have expected his great displeasure and resentment for the house broken up over his Head, for the incivility and damage to his Host, ( of Peter no rich man ), and the disturbance, or also fright of the great persons then about him. A strong faith casts away many scruples.

§. 229.

Our Lord ( saith the Text ) seeing *their* faith, not only of the sick man, but of his porters, ( as he used to relieve one for the faith and prayers of another, as for the Cananean womans faith, he cured her daughter ; and for the Centurions faith, his Servant ; and for one mans sake gives also grace, and faith to another ; which grace and faith given renders him capable also of further favours ) first applied himself to the cure of his greatest necessity, and infirmity, though less in sight, that of the Soul ; graciously calling him his Son, and bidding him to be of good cheer, for that his sins were forgiven him.

Mark. 2.5.

In which action he intended also ; first, to instruct us that all

our corporal sufferings come because of sin (see *Jo. 5. 14.* what our Lord said to another impotent man that he should sin no more least something worse happened), though not these inflicted on all sinners, nor *alwaies* chiefly for our sins (see *Jo. 9. 3.*) nor on every one proportionably according to their sin, that we may judge none rashly. 2ly. Again, to shew us that the sanity of our souls is much more important, and valuable than that of the body; and what ought chiefly to be sought by us from him. 3ly. Lastly, to manifest that he was sent from God the Saviour of mankind, and came with authority from his Father to remit the sins thereof; as Zachary, and the Angel to Joseph, and the Baptist, had foretold of him. But yet we may observe here a certain modesty used by our Lord in his expression, saying, not *remitto*, but *remittuntur tibi*, which might have bin understood in such a sence, as the Prophet Nathan's to David 2 *Sam. 12. 13.* *remittuntur i. e. a Domino*; But, notwithstanding, these words heard by the Scribes, and Pharisees, that sate by, gave them great offence, this appearing to them no less than blasphemy, and the making himself God.

§. 230.

*Ch. p. 2. 8.*

Our Lord in his spirit (saith St. Mark) perceiving their thoughts, and what they reasoned within themselves; though as overawed by the peoples esteem of him, that they forbear as yet openly to accuse him thereof, presently replied to these their cogitations (which might have bin another indication to them of his Deity, none save God also knowing thoughts) and declared to them, that the Son of man (for so he humbly stiles himself) had received from his Father such power here on earth in behalf of mankind, as to forgive the sins thereof: and which power also he afterward delegated to other men his Apostles, and their successors, see *John 20.* and they also practising it in *persona Christi* 2 *Cor. 2. 10.* - *Jam. 5. 14.* to this indeed, the curing of these diseases of the Soul, not those of the Body, and the remission of mens sins; and the purchasing thereof by his blood, being the principal business of his coming into this world. And that they might be ascertained of this, he told them also that he had received the power of doing that, in attestation of that, which would seem to them a much harder matter, than the saying to this man that his sins were forgiven him, (in which they had no means to know the truth of his words) namely of making this Paralitick, that lay before them, sound and well, and himself to carry away the bed on which others brought him hither. Which at our Lords command



mand was done accordingly ; the man passing thus through the multitude wonderfully astonished at it, and going through the streets glorifying God : this carriage of his couch brought thither by four men being an undeniable indication of the perfection of his Cure.

Hence our Lord removed to the Sea side, as he did frequently, where was more air and room for such a conflux of people. As he passed along, a rich Publican, called Matthew, was sitting somewhere near the Haven at the receipt of Customs from the ships arriving there. Now the Office of a Publican, serving for the support of the Roman authority over the Jews, was therefore very odious to them; by the Publicans renting also the Roman Customs was often occasioned (for improvement of their purchases) the exacting more than their dues; (therefore were they forbid it by the Baptist as a common fault among them). Likewise by reason of much money passing through their hands, they practised Usury. For these things they were joyned with publick sinners, or also heathen; and their society much avoided; which caused our Lords expression, in signifying the withdrawing our selves from the Society or conversation of an incorrigible neighbour *Mat. 18. 17. Let him be unto thee as an heathen man, and a Publican* Notwithstanding this, our Lord before the Pharisees and multitude that followed him, stops at this rich Publican's Office; and in the midst of his Accounts calls him to leave all and yeild a continual attendance on his person: and indeed not only to have the honour of an Apostle, but of being one of the four Evangelists, that afterwards writ his life; and S. Matthew also did this the first and more copiously than the others, reduced afterward into a short compendium by S. Mark.

This action of our Lord was beheld by the people, and especially by the Pharisees, with great astonishment; that he who pretended to so much sanctity should make choice of such a scandalous servant; but no less, that his words should have such a suddain influence upon one so much immerled in the world, and at that very time so attent on his accounts; for saith St. Luke, he presently left all, rose up, and followed him. But *Luk. 5. 28.* the Glory and wisdom of our Lord was exceedingly set forth in this passage: whereby he first shewed them again what he had said before, that he had power to forgive sins, and what he said to them afterwards, that he came not to call the righteous but sinners to repentance; that by the example of his own hu-

mility, condescendence, and mercy to the most despised conditions, endeavouring to abate the Pharisees pride, and encourage, like the Baptist before him, all penitents in what ever state of life, to apply themselves to him; not breaking a bruised reed, or extinguishing the smoking flax: but above all, whereby he shewed that he did not find, but make fit for his service, those whom he admitted to it; and acted all things with a great Majesty over mens spirits, like a God and himself: this operation upon the mind of the Publican in the midst of his business being a greater miracle than that done but now upon the Body of the Paralytick.

§. 232.

St. Matthew much overjoyed, and so his fellow-Publicans, with this singular favour done him, streight quitted his Bank, and the same day invited our Lord and his Disciples to his house, and there made him a great feast, saith S. Luke, ( though S. Matthew himself passeth over the matter more slightly, only with a *factum est cum occubaret in domo*, without an (*ipsius*): and so also when he names himself, he adds Publican and Matthew the Publican *chap. 10. 3.*) which Feast also served for a farewell entertainment to his friends and former acquaintance, a many of which were Publicans: and so also these sate down at the Table and eat with our Lord, and his Disciples; in which matter of eating and drinking, the Jews especially used the greatest caution of any defilement, and therefore the Pharisees refused the invitemment, or to mix with such a Society. And now their displeasure, growing to the height, began to break into words, which before was smothered in their thoughts.

§. 233.

They then after this entertainment question, yet not with our Lord himself, but his Disciples; first why they, and especially their Master, a man of so much Sanctity, did so familiarly converse, and eat, and drink, with Publicans and sinners; [ By sinners meaning the common sort of people not so strict in their lives, nor wary for their conversation, nor diligent in their purifications, nor frequent in their fasts, and Devotions, nor strict in their tithes, and other severities as the Pharisees were; therefore reckoned by them unclean, besides those who were scandalous for other faults. Upon which account the Pharisee elsewhere wonders that our Lord would suffer Mary Magdalen to touch him; and from his companying with such liberty they aspersed him as a glutton and a wine-bibber. ]

Luk 7. 39.

Our Lord overhearing them, or otherwise knowing their words then, as their thoughts before, first answered them, as usually,



usually, in a Parable: that they that are sound and whole need not the company of the Physician, but they that are sick. And thus he justified such his conversation upon the account of his being a Physician, and sent not to call the righteous but sinners to repentance (so his disciples were excused as being there not for theirs but his company). But otherwise doubtless, for these, that are not spiritual Physicians but themselves also sick, such company ought most carefully to be declined 1 Cor. 6. 10. 2 Thes. 3. 14. all sin being very contagious, and also, by our withdrawing from it, to be discouraged. This account given for himself; He also, knowing the Pharisees great defect herein, zealous in their shew of service toward God, but failing in their charity, and mercy toward their neighbour, bids them learn better the meaning of that saying in Osee. -- *I will have mercy and not Sacrifice*, God preferring mercy to our Brethren before Sacrifice to himself. By which most prudent answer of his those poor penitents, that surrounded our Lord, received much consolation, and the Hypocritical Pharisees an inward conviction and confusion.

Silenced here they proceed again to question our Lord, and to expose him to some publick shame, in a matter they supposed yet much less defensible; in which also to make their party the stronger, they joyned with them the disciples of John the Baptist, notwithstanding the great disesteem they had both of him and his followers. Now these disciples also had an emulation of the great fame of our Lord, and also had learnt of their Master the frequent practice of fasting, and had also received from him certain forms, and directions for prayer, see Luk. 11. 1. as our Lords disciples afterwards did from him; and from the *erant jejunantes* Mark. 2. 18. some think this was one of their fasting daies. These therefore, rather chosen to be the speakers, more to aggravate the matter from the rules and prescriptions of the Baptist, one so much commended by our Lord, applied themselves now to our Lord himself; but questioned him only concerning his disciples, as before they asked the disciples concerning him. And it was at a very seasonable time too, when they both came but now from a feast: their demand was why, whenas both they and the Pharisees used frequent fasts, his Disciples did not so, but did eat and drink; thinking hereby to force him either to condemn fasting, or his own followers for omitting it.

§. 234.

Our Lord, neither discouraging the Disciples of John, nor  
prejudicing

§. 235.

prejudicing his Order ; nor as yet discovering the Pharisees Hypocrisy in their fasting, which he well knew ( see *Mat. 8. 16.* ) answers them again in a Parabolical manner ; first, that the children of the bride-chamber could not mourn and fast whilst the Bridegroom was with them, in a time of joy and a ready supply from him all-powerful of all their requests and desires ; but that the daies would come, when the Bridgrome should be taken from them, and then they should fast in those daies : Fast, and also make praiers in such a superlative degree, as that those of the Baptists disciples and of the Pharisees were no way to be compared to what hath bin practised since in the Church of Christ. And among the Christian fasts our Lord also is thought here to have had a special regard to the solemnizance of Lent, which the Church should observe for ever ; specially relating to this Bridgroom at that time his being taken away from her by a most cruel death. But after this reason of his disciples not mourning and fasting for the present, the joyful presence of the Messias, Our Lord adds another, but this also delivered in Parable ; viz. that a new piece of cloth was not to be sowed on an old garment, lest the rent should thereby be made worse : nor new wine poured into old bottles, lest so they should be burst and the wine spilt ; intimating, that for the present, before their renovation by the Holy Spirit, his Disciples were not as yet so capable of receiving or practising the strictness and severity of the Evangelical Counsels ; but by the rigour of them, if now unseasonably applyed, some of them might rather be discouraged and apt to fall away from their new profession : as also he told his disciples, a little before his passion, that he had many things to say to them, which as yet at that time they could not bear *Jo. 16. 12.*

§. 236.

This was said by our Lord without the least disparagement ( as the Pharisees expected ) or rather with the great advancement of fasting ; compared here to new cloth, and new wine : and without any displaying to the people the Pharisees Hypocritical fasts ; least this Duty might seem to have bin any way aspersed by his mentioning the misbehaviour of the persons. Neither doth he prejudice the fastings of the Disciples of John ; who had now bin under a longer discipline than our Lords ; and so were capable of higher undertakings. But yet so far as their prayers or fastings were acceptable to God, so far were these performed by the renovation of the same spirit in them, which was also in their Master the Baptist ; and which Spirit flowed



flowed originally from our Lord the fountain thereof; and which from this Lord was daily to be increased in them, as in his new disciples. As for the disciples practice of fasting after the Bridgroom's departure, see *Act. 13. 3. - 17. 22. - 27. 21. - 2 Cor. 6. 5. - 11. 27. 1 Cor. 7. 5. - 9. ult.* And in all times from the beginning, where was an absence of the Bridgroom and any adversity, or distress, fasting joyned with prayer was repaired to as a remedy; publick, *1 Esdras 8. 21. - Judith. 4. 8. - 2 Chron. 10. 3. - Jonah. 3. 5. - Ester. 4. 16*: Private, *2 Sam. 12. 6. 1 King. 21. 17. - Dan. 9. 3. - 10. 3. &c.*

This discourse and Apology of our Lord for his Disciples was interrupted by Jairus, one of the Rulers of the Synagogue at Capernaum; who had one only daughter, about twelve years old, and now entring upon the flower of her age, lying at the point of death. He came therefore in hast and fell down at our Lords feet, and besought him that he would vouchsafe to come to his house, and lay his hands upon her that she might be healed. The divine Providence thus supporting our Lords authority, by other great persons, (as this Ruler here, and before the Regulus or noble man of Capernaum, and afterward the Centurion) obliged by our Lords favours to them, against the envy and malice of the Pharisees.

§. 237.

Our Lord, though he could presently with a word, and without a journey, have cured his daughter as he had done before the noblemans Son; yet graciously bearing with the infirmity of the Rulers faith (who thought his coming to her, and imposing his hands upon her necessary to her recovery) and also the more to oblige him, and heighten the miracle by the account which afterward happened, went along with him together with his disciples, and a crowd of people toward his house.

In his passing along, a certain woman that had suffered a flux of her blood during twelve years, and spent all her means on the Physitians without remedy, not able for the press to get to prefer her request to our Lord, or perhaps not daring to appear and make known her malady to him (which rendred her unclean, and so all those whom she touched) said to herself, that if she could but come behind and secretly touch the fringe, or hem of his garment, she should be cured. For the fringe, so it was, that God would have his own people distinguished from the rest of the world, as in their flesh by circumcision, so externally and visibly by his appointing upon the border of their garment round about to be worn a blew or Hea-

§. 238.

Matt. 9. 20.

ven and Sky-coloured ruban ( which the Pharisees loved also to have broader than ordinary ); to the end ( saith the Text *Numb. 15. 39.* ) that they looking upon it ( both their own and that of anothers ) should remember all Gods commandments, to do them: and not seek after [ the lusts of ] their own hearts, and eyes. Some therefore think the womans devotion directed more particularly to the hem of our Lords vest as counted more sacred. Of which see what is said *Zachar. 8. 23.* But the other Evangelists express it more generally of her touching any part of his clothes; which her desire as soon as the woman had attained, she perceived her blood presently stopped. So that afterward, when this thing better known in their bringing to our Lord *Mat. 14. 35, 36.* very many sick, they besought him, for saving more trouble that they might only touch the Hem of his garment, and so many as did it were cured. This woman, then according to her faith, coming behind him, and touching secretly his cloths, had immediatly her blood stopped: Only in this deficient, that she thought this might happen without his knowledg.

§. 239.

Our Lord, to manifest this womans great faith, and the effect thereof, and to propose it to the imitation of others; and particularly to strengthen that of the Rulers ( standing by ) much inferiour to hers; Last'y, to shew himself omniscient of all that passed, and that God might not lose the due glory thereof, suddainly turning about, asked who it was that had touched him? Whereupon, whilst the Disciples excused the matter from the pressing of the multitude, the woman knowing what was done in her, fearing and trembling, saith the Text, presented her self and fell down prostrate before him and confessed the fact. Our Lord on the other side much comforting her, recommending to the people the greatness of her faith, and imputing to it her cure. Eusebius relates this woman to have bin an inhabitant of Cesarea Philippi, and there in gratitude before her door to have erected a brazen statue of our Lord, and another of hers prostrate at his feet: and that under our Lords statue grew an unknown kind of herb, which when so high as that it touched our Lords vest, reaching to his ank'les, was medicinable and cured any disease. This Statue Eusebius saith he had the curiosity to go to the city, and there saw: which Zozomen saith was afterward caused to broken by Julian the Apostate, and his own placed instead thereof; But this by lightening to have bin cut in the middle, and the upper part

*Hist. 7. l. 14. c.*

*Lik. 5. cap. 20.*



part thrown down to the ground. --*Ex quo quidem tempore, saith he, ad hodiernum diem atra, tanquam fulminis ictu, ambusta manet.*

During this our Lords stay about the woman, and Jairus still attending on him, a sad message came to him that his daughter was already departed, so that our Lord needed not to be troubled any further: who, though he had done many wonderful cures of several kinds, yet is not related hitherto to have manifested his power in raising any from the dead. Our Lord comforted the much-dejected Ruler, bidding him not to be afraid, only believe; and went on his journey.

§. 240.

Come to the House all was found full of lamentation, the minstrels and solemn Mourners according to the custome of the Jews See *Jer. 9. 17. - 2 Chron. 35. 25.* were called thither, and by their doleful Notes and Voices (according to the design of these) excited the grief of all those friends and acquaintance, that came to lament with the Parents of the deceased. Our Lord commanded their silence, and slighted the matter, to do this great miracle with the more privacy, so the less, as yet, to provoke the envy and persecution of the Pharisees, as also to be a pattern herein to us of avoiding applause. He excluded all others, and took only into the roome the parents of the Damsel, and three of the Disciples (a competent number for witnesses); and taking the deceased maid by the hand bid her arise; which she presently did (her soul returning to her) and walked before them; Our Lord, to shew the cure perfect, bidding them to give her some food: the parents and Disciples must needs be much astonished hereat. This being for the Rulers honour, and rewarding of his patience, the first of the only three persons our Lord raised from the dead during his whole life time. And therefore this, as the first, done with more secrecy; the raising of the widows Son more openly, and of Lazarus again more publickly than that. And his power herein also was manifested by several degrees. First, this maid was raised not long after deceased, and whilst yet lying in her bed: but the widows Son when already carried forth to be buried; And lastly Lazarus, after his having bin buried, and lain four daies in his Grave. The Parents then being enjoined secrecy, but no way perswaded thereto, thinking it a part of their gratitude to divulge it, Our Lord departed toward his own lodging in Capernaum.

In the way two blind men followed him, desiring restorment  
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§. 241.

of their sight, and stiling him the Son of David; i. e, the promised Son to whom the Kingdom of David should be restored ( see *Luk.* 1. 32. and see the like of other blind men *Mat.* 12. 23. and *Mark.* 10. 47, 52. ) which was an act of great faith in them. Our Lord took no notice of them in publick, but when come into the house he first, to try and strengthen their faith, asked them whether they believed that he was able to do such a thing : and then touching their eyes with his hands imputed the cure to their faith ; enjoyning them also secrecy but in vain to men so overjoyed. As these cured blind men went out from our Lord, they brought to him one possessed with a Devil, that rendred him dumb, and speechless. Which Devil being cast out, the dumb presently had his speech restored to him ; the people wondring and praising God, the Pharisees raging and blaspheming, and divulging among the people ( when their mouths were stopt as to his other miracles ) that for his ejecting Devils, he did it by the power of the Prince of the Devils ( with whom he was in league ) over the rest his Subjects : perhaps by them now at first in our Lords absence, but afterward in his presence too : where we shall also meet with our Lords answer to it.

§. 242.

After our Lords residence for some four months at Capernaum, and elsewhere in Galilee, as appears by *Jo.* 4. 35, 42. and his visiting all the Cities and Villages thereof, teaching in their Synagogues, preaching the Gospel, healing their sick, and doing many miracles, among which was the raising of the Rulers young daughter deceased to life ; the next Paschal feast of the Jews now approached being the second of those feasts succeeding his baptism, and he now in the thirty second year of his age. For the Celebration whereof our Lord together with his Disciples went up to Jerusalem : whose words and actions there are delivered to us by S. John, writing after the rest of the Evangelists, and supplying many things omitted by them : who declareth chiefly these his words and actions transacted in Galilee, the place of our Lords ordinary residence for declining the fury of the Pharisees, and Rulers of the Jews, till the appointed time of his Death was at hand.

§. 243.

Here then S. John first relates a Miracle done at Jerusalem by our Lord upon a much-known Paralytick : Done on the Sabbath day ; and further the man bid by him to take up his bed and walk, contrary ( as it seemed ) to their law forbidding them the doing any work *Exod.* 20. 10. and particularly bearing of  
any



any burdens *Jer.* 17. 21, 22; which thing, when discovered by the great ones among the Jews to have bin done by our Lord, so highly enraged them, saith the Text, as instead of magnifying him for so great and charitable a Miracle, they not only persecuted, but thought to slay, him, for causing such a breach of the Sabbath *Jo.* 5. 16. The Story is this. Near the Sheep-or beast-Gate, and not far from the Temple was a great pool, said to have bin made first by Solomon, where the Sacrifices were to be washed, and made clean before they were carried into the Temple. This pool serving for such an Holy use, an Angel of God at certain times, but uncertain when, or how often, or whether more usually at the feasts, descended and moved or troubled, and muddied, or ruffled the waters thereof. After which motion discerned, the first person any way infirm of his limbs, lame, blind, withered, paralytical, &c. that could get into the water, was immediatly and perfectly cured: (which curing of one only shews it to proceed from a peculiar divine dispensation, and not any natural cause; and this because rarity recommends and sets a great value on Gods works, as we see our Lord also, of many infirm, that then lay here, cured only one). In the five porches thereof, built for this purpose, and the place therefore called Bethesda, i. e. *Domus misericordiæ*, lay a multitude of infirm people, waiting for the troubling of the water. Among these was a poor man lying on a bed, that had laboured under his infirmity thirty-eight years, inveterate, and incurable, who also had lain there a long time; by reason of his poverty having no help, and still prevented by others stepping into the moved water before him.

Our Lord, visiting this Hospital (if I may so call it) on the Sabbath, made choice of this man on whom to shew his mercy (restrained here, in order to his passion, from such universal benefactions as he wrought in Galilee) both as being a greater object of charity, and his long infirmity well known abroad; and as one having a bed, the carrying away of which bed on the Sabbath, he knew would give the Jews much occasion of inquiring after him that commanded it; and by which he might shew to them more publickly his authority, and commission, and whence he was, and that he was both Master of the most veteran and incurable diseases, and Lord also of the Sabbath. After his having asked him first (to excite his faith and expectation) whether he had a desire to be cured; and heard his doleful complaint, who hoped it only from the waters, he

§. 244.

bad him presently take up his bed and walk. Upon which the impotent man was instantly cured, and carrying his bed on the Sabbath, was presently questioned by the Jews (probably these inquirers being either the Pharisees, great zelots for the Sabbath, or some of their Disciples) for the breach of it in so doing; who answered them, that he was bid to do so by the person that cured him. But our Lord, there being a throng of people in the place, he presently conveyed himself away, and returned into the Temple. All which occasioned the cure to be more taken notice of, and the person looked after that had done it; nor could the poor man give any account of him. But a little after he repairing also to the Temple, probably there to render more solemn thanks to God for his cure, Our Lord now discovers himself to him, and minding him of the mercy he had received, exhorted him to amendment of life, least a worse thing yet should happen unto him [*in die iræ* if not in this, yet after this, life.]

Rom. 2, 4, 5.

§. 245.

The man, after he had paid his due adoration and thanks, hastened to the former busy enquirers after the Author of his cure, and told them it was Jesus; doubtless thinking he should advance his honour and esteem with them thereby. But it happened much otherwise, for instead of this, they sought his death; for his own breaking, in doing this cure, and causing the other man also to break, the Sabbath. Our Lord then questioned by them concerning it (as he was often for the like, and made them great variety of answers and defences for it, by which they were still silenced) at this time answers them as absolute Lord of the Sabbath, that he was to do the works for which God his Father had sent him (among which was restoring the lame, giving sight to the blind &c. *Mat. 11. 5.*) whether this were on Sabbath, or week daies, or whoever should suffer scandale thereat. But his answer now again was made by them worse than his fault; collecting hence an higher accusation for destroying him, because (saith the Text) he not only hath broken the Sabbath, but said also that God was his Father, and made himself equal with God, (which equality had the Jews miscollected from our Lords words, as the Arrians say they did, probably our Lord, or the Evangelist, would have reflected on it.)

Jo. 5. 18.

§. 246.

But our Lord well knowing his time not yet come of being delivered into their hands, with the same undaunted courage and infinite charity and zeal after their salvation, prosecuted his



his former discourse, and took this opportunity to declare to them plainly and fully who he was; his Union and intimacy with God his Father, and why he was sent by and from him into the world: and with what authority and power: that all might provide for their Salvation by the believing in, and the honouring of, him, as they did the Father. See his Sermon made to them *Jo. 5.* The chief Contents whereof were these. That in nothing he sought his own will [our Lord having the same natural affections as other men, but these in all things subjected to the Divine good pleasure and disposal] but the will of his Father. That he did nothing of himself but what he saw his Father do, and that as he heard of him so he judged: that all judgment also was by the Father committed into his hands; (see the like *Mat. 11. 27. Jo. 3. 35.*) and the power of doing whatever the Father doth. That every one, who heard his words and believed that God had sent him, should not come into condemnation [i. e. for his former sins now remitted in him], but was passed from death to life [speaking of death and life spiritual and eternal, and of their regeneration thereto by the Spirit, See *1 Jo. 3. 14.*] that they who marvelled now so much at the present works he did, namely in curing of diseases, &c. should yet hereafter see far greater from him; namely, upon the hearing of his voice [by the Archangel] all that are in their graves coming forth, and receiving from him their final doome; the good to the resurrection of life, the evil to the resurrection of damnation [the like things of his hereafter coming in the clouds, &c. he told to them before his passion *Mat. 26. 64.* and to Nathanael *Jo. 1. 51.* Angels waiting upon him, and going hither and thither as he sent them] that therefore it was the Fathers pleasure, that all should believe in, and do honour unto, the Son as they did to the Father; whose words and actions were the same, and they saw and heard God the Father in the Son.

And concerning his being such a person, and the words he spake to them Truth, that they had an abundant testimony (though considering his person, his own was sufficient *Jo. 8. 14, 16.*) First from his Father, <sup>1</sup> both that which he gave them from heaven concerning him at his Baptism [the like to which was done twice afterwards at our Lords transfiguration before three witnesses *Mat. 17. 5.* which is mentioned again by S. Peter, <sup>2</sup> *1 Pif. 1. 16, 17.* and at his solemn entrance into Jerusalem before his passion; God the Father then from heaven speaking

to him, *Jo.* 12. 20, 23. perhaps for a testimony also to the Greeks, or Gentiles ( see *Jo.* 7. 35. ) who then first, admitted by the Apostles, came to worship, and to make their humble addresses, to him : which foresignified salvation to be shortly after communicated to them by his now approaching death. ] And again 2ly. that testimony which his Father gave to him in the Miracles which he wrought by him, which testimony he frequently urgeth, See *Jo.* 10. 25, 38. - 15. 24. 2ly. A Testimony from John the Baptist ( though having that of God he needed not that of men ) which John was sent before him amongst them as a burning and shining light, till the time he was to be eclipsed, and silenced ; and they, some of them at least, were willing for a season to rejoyce in his light. 3ly. Testimony also from the Scriptures, in which they thought were contained the way to eternal life, which Scriptures had they duly searched they might have found them abundantly witnessing of him. Lastly, testimony from their lawgiver Moses, in whom they had so much confidence : who also spake clearly of him *Jo.* 1. 45. *Deut.* 18. 15. 18. where, upon petitioning that they might not hear again the voice of God, nor see that terrible fire &c, he tells them that God would raise them up a Prophet like unto him, and would put his own words into his mouth, &c. and to him they should hearken ; whose words would sufficiently accuse unto God his Father their infidelity, though our Lord should hold his peace. But that notwithstanding such witnesses, and evidences they would not believe, because they had not the love of God in them ; nor ( as our Lord did ) sought the honour that only cometh from him, through whatever worldly disesteem ; but was envious, ambitious, ( which shews he spake chiefly to the Pharisees and their Disciples, see *Mat.* 23. 5. ) and intended only the advancement of their own honour with men, [ which they saw our Lord eclipsed ]. They sought to justify themselves before men, saith *S. Luke*, 16. 15. and they did their works that they might have glory of men, *Mat.* 6. 2. and they loved the praise of men, saith *S. John*, more than the praise of God. *Jo.* 12. 42. and this ruined their faith, founded on humility and obedience, & *sancta stultitia ut sapiens fiat* 1 *Cor* 3. 18. that therefore, whilst now they thus rejected him ( who coming in great humility, spake all things unto them in the name of God his Father, and no way magnified himself, nor sought, as they, his own Glory *Jo.* 7. 18. - 8. 50. ) by Gods just judgment upon them, they should hereafter be given up to follow others, who

came



came to them in their own name, many seducers and false Prophets, neither by true miracles, or other testimony shewing their Commission from God, as he did. Which things were eminently fulfilled, by this nation prone to follow those who pretended themselves Prophets, not long after our Lords ascent into heaven; by many Heads of their factions provoking the Roman Armies, and the destruction of the Nation following upon it.

Our Lords Sermon being ended, occasioned by the Jews accusing him, first for a breach of the Sabbath, in his curing the Paralytick; and then again of Blasphemy, in the defence he made for himself; In which discourse of his, they ( and said only truth in it, ) said he made himself equal with God: A new Controversy concerning the Sabbath happened again not long after, on this manner.

On the first Sabbath succeeding the Paschal feast [ as S. Lukes word *πεντηκοστή* is commonly understood, in reckoning in the seven Sabbaths till Pentecost, from the second day of the Paschal-feast ]. On this, or some other so called, Our Lord with his disciples, perhaps in his removal now towards Galilee, after the feast ended, ( or, as some think, in his going from Mount Oliver through the vale to Jerusalem; ) passed through some corn-fields; probably in going to some Synagogue, there to instruct the people, as was his ordinary practice on the Sabbath; and as may be conjectured from the multitude of people that followed him, and among them some Pharisees, who quitted him not, watching most narrowly all his waies, words, and actions, for materials of accusation against him. Now some shorter journeys on the Sabbath were not disallowed, because of repairing to the publick places of Gods service, when at some distance from mens habitations. In this field, the Disciples, or some of them at least, being much an hungred, began, as they passed, to pluck the eares of corn, and so rubbing them in their hands, to eat it; a thing indulged by the law to any travellers, through their Neighbours corn. *Deut. 23. 25.* and a thing commonly done, had it not bin on the Sabbath; and so this labour done in it, Viz. of rubbing the eares in their hands. For it seems on other Festival daies, besides the seventh day of the week, ( which festivals were also called Sabbaths See *Lev. 23. 11, 15, 24, 32.* ) though in these also they were prohibited the doing of any servile work, yet they might then do any thing relating to preparing their diet, see *Exod. 12. 16.* But

on the seventh day they were prohibited any work whatever. See *Levit.* 23. 7. comp. 3. even in order also to their daily food, as to making any fire for dressing it, &c. *Exod.* 35. 3. Though this again could not be so strictly understood, as that no motion might be used on that day in order to our diet, as the carrying or setting it on a Table, the cutting of it into pieces, or putting it in their mouths. And the Disciples food here seems to be a provision ready-dressed, there only remaining their picking it out of the ear to put it in their Mouths. The Pharisees, streight observing this their rubbing of the eares, instead of any Compassion toward the poor disciples, who endured much hardship, both as to diet and lodging, in this ambulatory life of the Lord they waited on, fell on quarrelling again at their breach herein of the Sabbath, and hereof made their complaint to our Lord.

To whom he answered, but out of the Scriptures, several things, all intimating that these zelots were too strict and scrupulous in this matter. He represented to them then, that David, in a kind of necessity, was excused in eating of the Proposition Bread, and prohibited to any save the Priests: That the Priests in the Temple on the Sabbath-daies, for the necessary performance of their office, profaned the Sabbath, Viz. in the work of repairing the fire on the Altar, killing and preparing the Sacrifices, &c. and were blameless herein; whence the Jewish proverb, that -- *In Templo non est Sabbathum*: which Temple if it excused them, that there was here one greater than the Temple, the attendance on whom, and the wanting of other necessary provision, might excuse the Disciples in this fact. That himself was Lord and Author also of the Sabbath, (as also of the whole law) and a Judge of the true observance or breach thereof; (our Lord taking occasion every where to let them know who he was, that so they might believe in, and have salvation by, him). And that the Sabbath being made for the benefit of man, the rest thereof was not extended to deprive him of any necessities. And besides these, he pressed them again with that place in Hosee -- *I will have mercy and not Sacrifice*. -- Herein upbraiding their hypocritical pretences of sacrifice, religious ceremonies, and the worship of God, to discountenance works of mercy and charity; which on this day, as to others, so much more may be performed to our selves; and this in particular of repairing our bodies therein with necessary sustenance: that therefore if they had well known what that say-  
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ing meant, they would not have condemned the guiltless. Thus our Lord, where his urging *miseriordiam volo non sacrificium*, and Davids, and the Priests fact in a case of necessity, argues his disciples, though tis probable in a morning (as his own hungring was *Mat. 21. 18.*) much pinched with hunger; and that in this ambulatory and Pilgrim life, they made many poor meals and missed many; and so their Master too; And that the same happened to them for lodging. And therefore he forewarned the Scribe that would attend on him. *Mat. 8. 19.* what he must expect.

§. 248.

To this Quarrel concerning the Sabbath, the Evangelist adds another, happening on another Sabbath, perhaps the next. Our Lord now returned into Galilee, and probably to Capernaum, went, as usually, into their Synagogue and taught. Now there stood before him a man that had his right hand withered. And the Pharisees observing it, and nothing bettered by our Lords late answer to them, watched him, whether he would heal him on the Sabbath, that they might have (saith the Text) still more accusation against him. Our Lord perceiving their wicked thoughts, having first called forth the person, and set him in the midst of the Assembly, as an object of great pity, before he cured him; and that he might do it, as it were, with their good leave and consent, or with the more shame and confusion to them, asked them what they thought of it; whether it was lawful on the Sabbath to do good, or to do evil, to save life or to destroy it (there being no medium between *bene & male facere*, in any necessity of our neighbour; the non-releiving of which, if in our power, is a sin); to which they being silent, not only to let him go forward in his purpose, but because they knew not what safely to answer: he demanded further, who among them having one Sheep fallen into a pit, would not straight go, lay hold of it, and pull it out on the Sabbath: and then how much a man better than a sheep, and a greater charity this, where less our own interest? And thus (saith the Text) when he had looked round about on them with anger, being grieved for the hardness of their hearts: upon his only bidding the man stretch forth his hand, and his doing so, it was restored whole as the other. Where it seems somewhat hard to find a breach of the Sabbath, as to any corporal work. Our Lord held his hands still, touched him not, only spake to him: the man stretched out his hand; and who doth not this on the Sabbath without guilt? yet it appears they

were, though silenced, not satisfied, but rather more filled with madness.

§. 249.

So that they went presently upon it, and joyned themselves with the Herodians: whom we find also *Mat.* 22. 16. combining with the Pharisees, and questioning our Lord about the lawfulness of paying tribute. And in *Mark.* 8. 15. Our Lord warns his Disciples to be-ware of the leaven of the *Pharisees* and of *Herod*, i. e. of the Herodians, where *S. Mat.* c. 16. 6. saith of the leaven of the *Pharisees* and of the *Saducees*. It seems then they were a looser and more prophane Sect, much what of the Saducee-opinions, much more addicted to, and complying with, Herod, and the present Roman Government, than the Pharisees were, and so sufficiently odious to them: but yet these, as siding with the Secular state, able to do more mischief, and so they were made use of by the Pharisees in the persecution of our Lord. With these then the Pharisees consulted how they might destroy our Lord, and that presently, as appears by his suddain removal out of that place, which (probably) was Capernaum. From whence he went (as he used) to the Sea of Tiberias, giving order to his disciples, that a small ship should wait upon him, so to avoid the press of the people, and more commodiously to teach them out of the ship. For an infinite multitude of them from all Quarters, from the coasts of Tyre and Sidon, and of the other side of Jordan, and from Idumea, as well as Judea, and Galilee, followed him what way ever he moved. Partly for hearing his most admirable and ravishing discourses, and prudent answers, partly for having their sick cured by him; cured without suffering any repulse or delay; and all diseases whatever equally remedied, and no more necessary for it than only the touching of him. Which thing also caused the greater press upon him, and forced him to the help of a ship. As for the possessed, the unclean Spirits presently fell down and adored, and with loud cries confessed him to be the Son of God, though rebuked by him for it and silenced.

Where S. Matthew, who beheld these things, in writing his Gospel, takes occasion to set forth the meekness, charity, patience, humility, and compliance of our Lords compassionate carriage towards every ones infirmity, in the words of the Prophet Esay foretold concerning him. -- *Behold my Servant, whom I have chosen; my beloved in whom my Soul delighteth. I will put my Spirit upon him, and he shall shew judgment to the Gentiles. He shall not contend* [or use rigor or violence in his Office], nor [impe-



[imperiously command and] cry out; nor shall any man hear his voice [aloud] in the streets. A bruised reed shall he not break, and the smoking flax shall he not extinguish [but treats his infinite supplicants with incredible tenderness and meekness, and against his as weak adversaries no way shews his power], until [by his own patience and sufferings], he send forth judgment unto victory [and perfectly establish righteousness in the earth], and in his name the Gentiles, received to mercy, shall also trust, [and believe and become Subjects to his Scepter.]

In those daies, not long after our Lords return into Galilee, from the second Paschal feast, and about a year of his preaching (being in all about three years and an half; Or half a week of years) now run out; and as some conjecture, now about the time of Pentecost, [at which time also God promulgated his law on Mount Sinai to the children of Israel, (as appears in *Exod.* 19. 1. and 11. compared with *chap.* 12. 18. from the 14th day of the first Month to the 3d day of the 3d Month being just 50 daies.) and at which very time also our Lord afterward sent his Holy Spirit upon his Apostles, enabling them to keep the law formerly delivered]; and lastly, when now also our Lord saw the multitudes that flowed to him from all Quarters, still greatly increasing, and more labourers necessary for so great an harvest: at this time I say, and on such a necessity, our Lord thought fit to make a Solemn Election, out of the number of his Disciples and followers, of 12 persons, according to the number of the 12 Tribes, to whom they were to be sent; that they might assist him in his Ministry, and whom after some time of their instruction, he might disperse abroad to preach the new Kingdom of the Gospel concerning him in the several Cities of that Nation; and (for giving the more authority to their Doctrine) to cure all diseases and eject Devils; but this not in theirs but in his Name, that so all might believe in this their new Saviour and obey his Doctrine and Commands.

On the Night therefore preceding this his Election, when in the Evening the people, with whom he spent the day, were departed to take their rest, he retired into a Mountain (probably not far distant from Capernaum, for in the context *Mark. chap.* 3. *Luk.* 6. *chap.* we find our Lord, after his departing from their Synagogue, by the Lake, teaching the people out of a ship, because they thronged him immediately before this.) And there is an high hill a few miles distant from Capernaum, westward, towards Bethsaida, described in *Eugene Rogiers Terre Sainte*

§. 250.

§. 251.

*Lib. I. chap. 10.* that is called to this day *Mons Beatitudinum*: On the top of which was anciently built a Church, the ruines whereof still remain. We find also in *Mark. 1. 35.* mention of a Desert not far from Capernaum, into which our Lord retired for prayer; and so from thence went into Galilee: and again *Luk. 9. 10.* Such a desert, near to Bethsaida, whither he retired with his Disciples returned from their preaching; and where also he fed the five thousand, with five loaves and two fishes; and also where he is said to have bin alone praying, *Luk. 9. 18.* which seems to be the desert wherein was this Mountain. And *Rogier* in his *Terre Sancte L. I. c. 10.* saith the Oriental Christians conceive the same Desert, to have bin the place of our Lords miracle of the five loaves, viz. some where between Bethsaida and Tiberias. And indeed many texts seem to confirm it, not easily explained otherwise. For *Luk. 9. 10.* It is said to be a Desert near Bethsaida. - *John. 6. 23.* Tiberias to have bin near to the place; and Boats to come from thence that carried away the people, perceiving our Lord gone thence, to Capernaum. - *Mat. 14. 13.* The people said to have followed him from the cities on foot, i.e. by fetching a compass whither he was departed by ship - *Jo. 6. 14.* Our Lords return to have bin first to Capernaum, and after passing to Genezareth *Mat. 14. 34.* which is called a transfretation, because made over a great Bay of the Lake, though not crossing it. As for the 30 furlongs, mentioned *Jo. 6. 19.* these may be understood of their rowing to and fro against a contrary wind. The latter feeding also of the four thousand, *Mat. 15. 21.* seems to have bin in the same desert: the place being said to be near the Sea of Galilee, at his return from the Coasts of Tyre and Sidon; he, not taking ship first, but going there into a Mountain *Mat. 15. 29.* And in the same mountain seems to have bin our Lords Transfiguration, if we well compare the Context, and our Lords motions before and after it. His being in the Town of Cesarea Philippi, or Decapolis (lying North of the inferior Galilee, see *Mark. 5. 20. - 7. 31.* - *Mat. 4. 25.*) a little before, and returning to Capernaum after it. (See *Mark. 8. 22, 27. - 9. 2, 30.* - *Mat. 17. 22, 24.*) and the multitudes and Scribes there following and attending on him, as usually, about Capernaum, *Mark. 9. 14.* well considering these, I say, Our Lords Transfiguration seems to have bin also in this Mountain. And this from our Lords so much frequenting it, as well as from his glory manifested there, to have bin called by S. Peter the Holy Mount: which hill



hill also standing in the midst the chief habitation of his Galilean Disciples and Converts, seems also to be the appointed place of his apparition to them after his Resurrection.

In this Mountain, saith the Evangelist, before the Election of his twelve Apostles, our Lord continued all night in prayer, leaving herein to us an example of our like preparation by much prayer, before actions of any great consequence. The matter of his prayer, not expressed, may partly be gathered from that most passionate one he made for these Apostles also a little before his passion, for the conservation of them after his departure, set down *John. 17.* and from that at the same time made for the Head of them S. Peter, that his faith might not fail. Recommending these much to his Fatherly Benediction, who were to be the twelve Foundations, whereon his new Church was to be built for perpetuity, maugre all the Gates of Hell, *Eph. 2. 20. - Mat. 16. 18.* who were to be the salt, for seasoning and preserving eternally from corruption the putrified world, ever since Adams fall, and the Tapers to enlighten it, sitting hitherto in the darkness of Heathenism, and vain and uncertain Philosophy; who were to suffer all the world over such hardships and persecutions, and at last most cruel death, for his Name; and who were to have their twelve Names written on the twelve Foundations of the Golden Celestial Jerusalem, *Apoc. 21.* Namely, praying that these might be furnished and fortified with all Graces worthy so high a Profession: but also herewith a most admirable resignation of our Lord to his Fathers good pleasure, in the election of Judas Iscariot, and in the entrusting him afterward with the common purse of his maintenance, and charities; which Judas, however at the time of his Election he might seem in a capacity for such office, preferable before others; yet our Lord, then well foreknew his future ill correspondence with it, and it seems from our Lords words, *Jo. 6. 70.* that a whole year before our Lords passion, and this servants betraying of him, he had then much of the Devil in him, (unless these words be to be understood prophetically, and relating to his future Treason). And for-as-much as these his twelve Apostles are a type of his Church, this example of a Judas a thief and traytor found among them, and yet so patiently admitted and tolerated by our Lord, shews that it is not to be expected, or exacted that his Church here on earth, as to the external members thereof, should ever be in a better condition: but Tares mingled with the Wheat in this field,

field, and bad fish with the good in this Net. And it is a note of S. Austin *De Civ. Dei lib. 18. cap. 49.* ( making much against the Puritan Donatists. -- *Habet* ( saith he ) *inter eos unum* [*Judam* ] ; *quo malo utens bene, & passionis suae dispositum impleteret, & ecclesiae suae, tolerandorum malorum, præberet exemplum.*

§. 253.

The Morning come, he calleth up to him his disciples, who it seems attended near hand and took their rest the night before at the foot of the Hill, and out of them ( being a great number, *Luk. 6. 17.* that were his more constant followers and Auditors : out of which number also he is said after this to have made a second election of 70 or 6 times 12 *Luk. 10. 1.* answerable to the 70 chosen by Moses for his assistance, *Numb. 11. 16.* ) He chose 12 persons, according to the number of the 12 Tribe of Israel, that they should continually wait on him, hear all things he taught, and bear witness afterward to the world of whatever passed ; and whom he might send abroad as he thought fit, ( after first well instructed by him for it ) by two and two together, to preach the Gospel as the harvest still encreased, to whom also for this reason he gave the name of Apostles. These were all Galileans, and five of them his Kinsmen, viz. 1. and 2. James and John sons to Salome ( according to the common opinion, daughter to Alpheus or Cleophas, brother to Joseph ) and 3ly. James the less ; the 4th. Simon of Cana ( one of James his brothers, being called Simon ; and our Lord having kindred at Cana ; on which account was the invitation of his Mother to the marriage there, and therefore is this Simon of Cana conjectured to be one of the Brothers, and a Kinsman of our Lords. ) And the 5th Judas Thadeus, James, Simon, and Judas being supposed sons of Alpheus, or Cleophas and of Mary his wife, ( stiled therefore a Sister to our Lords Mother, *Jo. 19. 15.* because her husband was brother to Joseph ) and brother of Salome, and called our Lords brethren. Which Brethren it seems, from our Lords first coming from the Baptist to Cana in Galilee, did together with his Holy Mother, never part from him. See before §. 177.

§. 254.

The particular calling of 7 of these 12. i. e. to our Lords attendance, though now first to their Apostleship, hath bin mentioned before in the Gospels ; Namely, of Peter and Andrew, James and John, Philip and Bartholomew ( for him I take for Nathanael ) these called in *Jo. 1.* and Matthew : to whom we add also his three Brethren, James, Judas, and Simon, his constant followers, and companions from his first residence in Capernaum.



pernaum. So that there remain only two, Thomas, and Judas Iscariot, of the time of whose beginning to be his Auditors and Disciples we are uncertain.

Among these, to Simon Bar-jona he gave the priviledg to be the first and chief leader and President of this Sacred Colledg. Foretelling at the very first sight of him *Jo. 1. 42.* ( as foreknowing his Fathers good pleasure herein, and the particular Revelation he would honour him with, *Mat. 16. 17.* as also foreseeing his extraordinary Love towards himself, though not he, but his Brother Andrew, was his first follower, and James and John were his Kinsmen ) foretelling I say this his pre-election; and then changing his name ( which also he now reiterates *Luk. 6. 14.* ) into Cephas, a Stone or Foundation, the meaning of which he expounds, *Mat. 16. 18.* to him also in a more particular manner, *Ibid. v. 19.* committing the keyes of the Church, and more specially praying *Luk. 22. 32.* for the not failing of his faith. The two next Disciples, that were most intimate with him, were James and John, the Sons of Zebedee, whom he fur-named Boanerges, sons of Thunder or Thunderers, probably from an extraordinary Valour appearing in their Spirit, striking terrour into their Auditors. Which mettall and forth-putting beyond others perhaps was discerned by their Mother, when that confident request was presented by her, or also by them, to our Lord, concerning their sitting next to himself in his Kingdom; and when also asked whether for sharing with him in his honours they were able first to undergo his sufferings, they returned that confident answer, we are able. And indeed one of them was he that first drank of our Lords cup, and suffered Martyrdom the first of all the Apostles, which seems to have happened from his great forwardness, and fervid zeal in his Sermons, against the murtherers of our Lord. Something also of S. John's ( but just ) severity towards Hereticks and Seducers, and refractory, seems to appear in his 2 *Epist. v. 9. 10.* - and 3d. *v. 10.* - and in our Lords Epistles, penned by him, *Apoc. 2. and 3. chapters.* And his confident behaviour in the High Priests Pallace, pressing in there after our Lord, and introducing Peter, then more timorous, shews him a person of much spirit and courage. Lastly, that speech of these two brothers *Luk. 9. 54.* where faith he, --*When James and John saw this, they said, Lord wilt thou that we command fire to come down from heaven, and consume them, as Elias did:* and in the same place, *v. 49.* Johns hasty forbidding one, that cast out Devils in our Lords name, to forbear it

for

for the future, shews such appellation of Boanerges not given by our Lords omniscience without just ground. And indeed an extraordinary valour and height of spirit appears in all these three Disciples, chosen for a nearer attendance on our Saviour, which valour also S. Peter, the third of them, manifested on many occasions. To these three our Lord gave honorary Names, to none of the rest.

§. 256.

The order wherein they are ranked by the several Evangelists, is much what the same, Simon Peter alwaies retaining the first place, and our Lords three Kinsmen being put last, except Judas Iscariot. And among them, there being two having the name of James and of Simon, and of Judas, for distinction sake, the latter James is called Jacobus Alphei (as is supposed brother to S. Joseph) viz. his Son; and *Mark. 15. 40.* called James the less, son to Mary (i. e. Alpheus, or Cleophas his wife, *Jo. 19. 25.*) who is said therefore to be our Lords Mothers sister. So the latter Simon is called the Cananite, or Cananean, or of Cana, it seems from his living there formerly, which Hebrew word, signifying zeal in the Greek, he was also called Zelotes. See *Mat. 10. 4.* and *Luk. 6. 5.* Jude also, the brother of James, is called Thaddeus, *Mark. 3. 18.* and Lebbeus, *Mat. 10. 3.* (for variety of names to the same person was very usual with the Jews) so Matthew had another name of Levi: and Thomas is called also Didimus, this Greek word signifying the same as the Hebrew Thomas, viz. *Geminus*. As for Judas Iscariot, he is thought to be called so from the Town where he was born. But Issachar, signifying *Mercies* (see *Gen. 30. 18.*) seems also in this sense a name very proper to him.

After the Election of these twelve, out of the *turba discipulorum*, all the rest of his Disciples, who were also (as appears in the History of the Gospel) to stay with him yet for some time, to be better instructed before their Mission abroad; and the multitudes also now again gathered about him, he preached unto them that famous Sermon in the Mount, delivered in *Mat. 5th. 6th. and 7th. Chapters*, and in *Luk. 6. 20.* containing all the most high, and noble precepts and Counsels of Christianity, and his new Gospel, which it is said the people heard with much admiration and astonishment, *Mat. 7. 29.* far transcending all those of former Philosophy; or also many of those expressly and explicitly delivered in the former Law of Moses; and these new Evangelical Commandements, given as I have said, much what at the same time as the law before was, and



as the Holy Spirit was to be, viz. about Pentecost, and in a Mountain also, as was the Law: and this his Sermon also vindicating the Law to a tittle, and being a most perfect Exposition of it, which was then in many things much misunderstood, and the true sense thereof much relaxed.

This his speech he directed more chiefly to his new chosen Apostles, to whom some part of it, and especially the beginning, is more particularly applied. First acquainting them, in what things for the present consisteth their true felicity, much contrary to the imagination and designs of the world; and prearming them to the Hardships and sufferings to be met with in their Office; from which they were not therefore to withdraw or desist, they being the light and salt of the world, and a City set on an Hill, but were publickly to appear against all opposition, especially giving every where good example; exhorting them to dependance, as to all temporal necessities, without taking thought for them, on the Divine providence. Then in the next place, expounding to them, but so also to all the multitude, the true sense of the law, much contrary to the then ordinary Glosses of the Pharisees; and which law, unless his Disciples kept, and observed better than the other, they should not enter into the Kingdom of heaven: which law also he told them he came not to destroy or to relax (as he was traduced) but to fulfil, and vindicate even to the least tittle thereof. Lastly, He instructs them in their behaviour, and in the right performance of the three great Christian Duties of Prayer, Almes, and Fasting.

Concerning Beatitude, thus he teacheth them, that as to this present life; It consisted, <sup>1</sup> In Poverty; poverty either outwardly, in their Estate and temporal fortunes, or at least in Spirit, and without having joy and consolation in wealth and riches possessed; which hath made many having in the reaping no benefit, to quit also the trouble, of them, and to make his Disciples, and other Auditors happy in this way tend those Counsels of his following in *Mat. c. 6. 11, 19, 24. &c.* to the end, and *-chap. 7. 11.* The Beatitude of which poor he declares to be their enjoying hereafter a Kingdom in heaven. <sup>2</sup> Again consisted in weeping and mourning for the present (a beatitude opposed to sensual pleasures and delights, as poverty is to riches) the frequent occasion of which mourning, in this world, our Lord shews in his Relation of the eighth Beatitude; because men good and virtuous, and lovers of him, the world will cer-

§. 257.

1.

2.

Job. 16, 20.

Heb. 12, 11.

3.

4.

tainly hate, and a thousand waies molest them; and so for the present. -- *Mundus gaudebit* (saith our Lord) *vos autem contristabimini*. And *Omnis disciplina* (with which God exerciseth here his Servants) *in presenti quidem* (saith the Apostle) *videtur non esse gaudii, sed mœroris* and lastly, All being sinners it must be a continued penitential sorrow here, that shall attain Bliss hereafter. Now the felicity of these present mourners is promised hereafter to be perpetual Consolations. 3ly. Consisted in *Meekness*, humility, and lowliness of mind, a sure companion of poverty and mourning. To which meekness appertain those lessons and Counsels of our Lord, following in *Mat. chap. 5.* from *vers. 21.* to *27.* and from *vers. 38.* to the end of that chapter, and *chap. 6. 12. 14.* - and *chap. 7. 1.* the observance of these Counsels being an effect of lowliness of heart. And as the reward in the other Beatitudes is said to be the Kingdom of heaven, so of this the inheritance of the earth, alluding to *Psal. 36. 11.* -- *Manfueti hereditabunt terram*; perhaps, partly because the good things thereof are seldom gotten, or at least not long preserved, or quietly possessed, by turbulent, contentious and litigious spirits. But the ultimate and eternal inheritance of these meek souls, is the new Heaven and Earth spoken of *Apoc. 21. 1, 2.* to which this promise relates. 4ly. Consisted in hungering and thirsting after, and pursuing with our whole design, the Kingdom of God, righteousness and Holiness. Lessons and advices tending to the which happiness are those following *chap. 6. 19. &c.* and from *vers. 24.* to the end of the Chapter, and *chap. 7. 11.* But yet by the woe in S. Luke, that is opposed to this Blessed here, -- *Woe unto you that are full, for ye shall hunger and thirst*; this beatitude (like the former) seems to include also a great temperance and abstinence, and the not satiating themselves with, or having any thirst after, secular pleasures and contents; These two hungers, after earthly, and after heavenly things, not consisting well together. For which see what our Lord saith *Mat. 6. 24, 33.* Now to this present hunger and thirst, the felicity promised hereafter is a full satiety of all good things.

§. 258.

From these our Lord passeth to the Beatitudes attainable here in our behaviour toward our Neighbours, and placeth the fifth Beatitude in shewing all mercifulness, charity, and compassion toward them, in all their necessities; further explained in his Lessons following in *chap. 5. 44. - 6. 12, 14. - 7. 1, 12. viz.* in performing such mercy to them, as we in our needs would



would desire from them, freely forgiving ( without wrath and expostulating which is a degree of revenge. all their faults and trespasses toward us. Nay even loving them when they hate us; blessing when they curse us; doing good to them when they evil to us. The reward of which our mercy to others is promised hereafter Gods like mercy to us, in pardoning all our trespasses against him, that excludes us from his friendship and from Glory.

§. 259.

The sixth Beatitude consisteth in cleanness and purity, not only of our actions, abstaining from any wicked deeds against our Neighbour, but also in heart ( opposed to the Pharisees *munditia carnis* ) abstaining from Lust, and concupiscence, and irregular passions there towards him, explained in these following Lessons in his Sermon, *chap. 5. 19.* ( observing the little commandments ) again *vers. 22, 28, 29. - chap. 6. 22. - 7. 1, 2, 21.* Keeping not only our hands from killing, but hearts from any passion of anger against our neighbour; not only from committing adultery or fornication with, but lusting after, a woman; not only from accusing our neighbour falsely, but making any sinister judgment in our hearts of him; wherefore think ye evil in your hearts, said our Lord to the Pharisees, *Mat. 9. 3, 4.* when they said none of him? And out of the heart proceed the things which defile us, *Mat. 15. 18, 19.* For out of the heart ( saith he ) proceed ( because in the heart they are transacted ) murders, adulteries, fornications, thefts, false-witness, blasphemies; and out of the abundance of the heart the mouth speaketh; and how can ye being evil speak good things *Mat. 12. 34.* and there begining every evil and good work. And therefore it is on this part that God chiefly casts his eye, *1 Sam. 16. 7.* and there sees the breaches of both tables, and the beauty or deformity of the soul. And the happiness promised hereafter to such purity of heart is their eternal seeing and beholding of God, according to *Apoc. 22. 4.* ( for without such purity none may see him *Heb. 12. 14. - Apoc. 21. 27.* ) And an extraordinary fruition, and sense of his Divine presence in such pure hearts also, here in this present life *Jo. 14. 23.*

§. 260.

The seventh is placed in the zeal on all occasions of making and preserving peace amongst all: first negociating the peace of all men with God, which was the Apostles employment *2 Cor. 5. 10.* to reconcile men to God, and especially our own peace with him; keeping all quiet, and in due subordination within our selves, in the obedience of the flesh and inferiour appetites

to the Spirit. 2ly. Again procuring by all means the peace of men among themselves; where either they have given us, or we them, any offence, endeavouring a speedy reconciliation; contributing here even so far as not to resist the evil received from them; patiently to put-up quarrels, and endure affronts, suffer wrong from, rather than go to law with, them *1 Cor. 6. 7.* Taking all things said or done in good part, and the best sense. See *1 Cor. 7. 15.* - *Rom. 12. 18.* the likelyest waies surely to gain every ones peace with us; and lastly making them also friends, as much as we can, one with another, as Christ came down from heaven, and shed his blood, to make us friends with God. *Col. 1. 20.* See this peace-making explained in his lessons following *Mat. 5. 24, 25, 39. &c.* And the happiness promised to such peace-makers is: that they shall be specially called the children of God, (repeated *Mat. 5. 45.* and see *Eph. 4. 32.* and *5. 1.*) of God, who is the great peace-lover and-maker reconciling, though by the death of his only Son, the world to himself *Col. 1. 20.* and doing good continually even to the unjust and unthankful *Mat. 5. 45.* and that as his children they shall be made Heirs of all things, *Apoc. 21. 7.*

§. 261.

Lastly, The eight Beatitude is placed after all such peace-keeping with, and making between, others in suffering (through the envy and malice of the world toward all good people) many persecutions and hardships, Defamations and reproaches for God's and for righteousness sake. To which persecuted and sufferers the happiness promised hereafter is an exceeding great and Prophet-like Reward beyond others in the Kingdom of Heaven *Mat. 5. 12.*

§. 262.

These are our Lords Blessed ones, viz. those living here for the present in many secular sufferings, mortifications and restraints. For such are <sup>1</sup> poverty; and <sup>2</sup> mourning; and <sup>3</sup> the not thirsting or longing after any earthly contents or satisfactions, but after righteousness; <sup>4</sup> Humility and meekness and pardoning all offences; <sup>5</sup> Charity and distributing what we can spare to others necessities; <sup>6</sup> putting up wrongs, and keeping peace with, and also making peace amongst, all men to the uttermost; <sup>7</sup> Not as much as indulging our selves the liberty of thinking any evil, or harbouring any unlawful lust or displeasure in our heart against our Neighbour; And lastly, <sup>8</sup> in and for our doing well suffering evil. Not that happiness lies in these things; for no suffering for the present is joyous but grievous *Heb. 12. 11.* but that for these it is promised us hereafter; our then receiving mercy, and



and being satiated and filled, our possessing the Kingdom of Heaven, inheriting the new Earth *Apoc.* 21. 1, 2. Our seeing God, and being made his sons and heirs of all things *Apoc.* 21. 7. and especially the persecuted and sufferers here receiving an exceeding great reward there beyond all others.

After the eight Beatitudes, on the other side ( in *S. Luke chap.* 6. 22. ) Our Lord pronounceth four woes: <sup>1</sup> To the rich here; <sup>2</sup> To the full; <sup>3</sup> To the merry and rejoycing, <sup>4</sup> To the by-all-well-spoken of, honoured, and applauded, Viz. to such as would place their happiness, and seek their content, and take out their good things here on earth. Woe unto you, saith he, because ye have already received your Consolation, and because hereafter shall follow to you poverty, and hunger, and thirst, and eternal mourning, and ignominy: as we know was said and happened to the rich man *Luk* 16, 24, 25.

§. 263.

Such therefore being the true woes, and the other the true Beatitudes, of this present life, our Lord continued his speech to them, that all should endeavour to be rich in heavenly treasures, there alwaies preserved and laid up safely for them; not labouring for earthly so soon consumed or easily taken from them. And that where every ones treasure is, there will also his heart and affections be. And therefore these their affections not set on heaven ( where they ought alwaies to have bin ) if their treasures be on earth: and that according as these affections are rightly or otherwise disposed, so will all their affairs go well or miscarry, as the eye-sight bad the whole Body walkes in darkness. That there is no serving two Contrary Masters, but that in satisfying one they must displease the other. Therefore that they should lay aside all careful thought for the things of this world; for their life, what they should eat or drink to sustain it: or for their Body, with what they should cloth it: for that all their care was not able to add one cubit to their stature, nor ( as else-where he saith ) to make one hair white or black: and if they were not able to do that which was least, why should they take thought for the greater ( *Luk* 12. 26. ) which is still less in their power. That the life it self was much more than meat with which it was nourished, and the Body than rayment with which it was covered: and that if these were not made by, but freely bestowed on, them, that he that gave them that which was more would give them also what was less; and being so bountiful, as to give that which was much more valuable, would in like manner bestow in their necessity that which

§. 264.

*Mat.* 5. 22.

*Mat. 10. 28.**-Luk. 12. 6. 7.*

was much less considerable, viz. food for the one, and clothing for the other ; which also they saw he did to his other creatures, much inferiour to themselves, without any solicitude of theirs : food to the fowls of the Air without their sowing or reaping ; and apparel to the flowers of the field even with more pure, lively, and resplendent colours than that of Solomon when in all his glory: and this without their carding or spinning is done to the flowers, that though so shining to day are to morrow to be cut down and cast into the Oven: as also elsewhere he tells them, that not so much as a Sparrow ( that five of them are sold for two farthings) is forgotten before his Father, nor falls to the ground without his taking notice of it ; and that they were of more value to him than many Sparrows ; and the very hairs of of their head all numbred by him. That their heavenly Father, to whom they had now through him the Son, acquired so near a relation, well knew before all their want, and as being such would provide for them : that such lower cares took up the thoughts of worldlings, but that theirs ought to be raised to higher matters, seeking and pursuing after the Kingdom of God and the righteousness and holiness thereof ; and that all these other necessities should be ( unsought for ) sufficiently supplied ; that therefore to day they should not be distracting their thoughts concerning to morrow, for that the provisions of to day were trouble enough.

§. 265.

That the attendance on those higher matters were worthy of their whole intention ; since the way here, that leads to eternal destruction, was indeed very wide and broad, and so very many took that course, but that leading to eternal life streit and narrow, and few that found it. And that whatever they thought of the righteousness of the Scribes and Pharisees, esteemed so strict a sect among them ; yet if their righteousness was no better than theirs, their souls would perish, and they fall short of Heaven. And that he came not ( as he was traduced ) with his new Gospel to destroy or take away the former law of Moses, but to fulfil it in all things ; First for all the Ceremonies and types thereof, that they should have in him a perfect completion, as to the Realities answering to and prefigured, and signified by, them, and all the predictions and prophecies therein be fulfill'd to every tittle ; that the Body of heaven and earth was after a certain time to vanish and pass away, but not so one letter of Gods word. Again, that for the moral commandments and precepts of the Law, much less came he to give any relaxation



relaxation to mens former obedience thereto, but to exact the observance of them to the least iota ( having procured for them from his Father the Holy Spirit for enabling them also to such observance ) and that he, who did not endeavour to keep those that were slighted and accounted the least of these Commandments, ( some of which he mentions below *vers.* 22, 28, 34, 39. not being angry, not lusting in our heart, not swearing at all, &c. not rendring evil for evil, &c. ) as well as those thought greater, could not reach Heaven or eternal happiness. In prosecution of which our Lord began to expound to them the true meaning and just extent of several of these Laws corrupted by the former glosses of the Pharisees and human Tradition.

That the precept of not killing or committing murder extended not only to not taking away our Neighbours life, but to any reproaching or vilifying them by words, as calling him silly, or a fool ( which said without cause, and in malice, toward him, incurreth not the sentence of a Civil Judg to some corporal punishment, or also death ( in these lesser Courts in the several Cities, or that greater at Jerusalem ), but even of damnation to hell-fire ); again, extendeth also to any anger or disaffection against him in our heart. Therefore that before they brought any Sacrifice, offering, or gift, or made any addreses to God concerning themselves, or implored his pardon of their faults, or any his favours to them, they should call to remembrance, if there were any displeasure or disgust between them and their neighbour; and should presently procure a reconciliation with him, especially if such neighbour have any just quarrel against them on the former account; that thus they might wisely prevent their neighbours complaints to God the Supreme Judg of all. Whose exact justice, upon such wrong done, would certainly cast them into prison, and before any releasment require of them the uttermost farthing, if they were not diligent thus before hand, and whilst they have opportunity in this life, to make their composition and peace with him.

Our Lord having said this in exposition of the first Commandment, proceeds to the second, of committing Adultery. the most natural, impetuous and troublesome of our passions being these two, Anger and Lust; the one from an excess of hate towards another, the other of Love. After the bridling of the one, he now prescribes that of the other; and to this purpose tells them, that this precept also of not committing adultery, extended not only to not actually lying with our neighbors wife,

but

but not to so much as looking on her, or any other woman (not our own wife) with any lustful thoughts; for that all such persons were guilty of committing adultery already with such persons in their heart. And therefore, that if even our right eye, or right hand should be the instrument or tempter to offend God in such a manner, it were better (if we could procure no other remedy of committing such sin without doing this) even to pluck out this, though our right, eye, or cut off our right hand, than to sin against God, and so have not this eye or hand only lost, but our whole Body cast for such offence into eternal flames. Intimating at least our cutting-off the observed occasions of sin, even though these seem as precious and dear unto us as our eye or right hand.

That also in marriage they were religiously to observe such an Holy Contract, and patiently bear this great Yoke, when not well and discreetly engaged, without expecting any relief or indulgement of a separation or divorce afterward (contrary to the great liberty they had taken herein) except in the case of Fornication. And in such case also that the parties might not upon this presently clap up new marriages better suing with their new affections and amours, but were to live contently and single (for God gives ability) in such a separation.

*Mat. 19. 10.* Things which said by our Lord elsewhere the Disciples to check'd at, that they concluded it was better to forbear marriage if having so streit obligations upon it.

§. 267.

From this he proceeds to some liberties and indulgments, they practised contrary to the intention of the Divine Law, in their conversation with their neighbour; especially in a custome of oaths and other aggravating asseverations, mostly coming from an evil root in their discourses and treatings; which is contrary to the simplicity and moderation that ought to be in their words, and reverence towards God and his creatures in relation to him that ought to be observed in their Oath. In which matter he instructs them, that the precept concerning an oath *Lev. 19. 12.* and *Deut. 6. 13.* Viz. that they should not forswear themselves, and should perform unto the Lord their Oaths did not allow them a liberty to swearing also whenever they spake a truth; swearing, either by God himself, or by any of his Creatures. Or secure them that swearing also by some of Gods creatures (at least such as by some Consecration had not a more special relation to him as the Sacrifice, the Gold of the Temple, &c.) signified nothing and had no guilt in it (ac-

cording



cording to their false Glosses, thinking reverence in using Oaths was only confined to the name of God, and to his name, not as to swearing, but only false-swearing by it.) But that, (excepting where necessity and matters of great consequence required it) in which case we find Gods greatest Saints for advancing truth to have used it *Heb. 6. 16.*) And an end of all strifes among men, saith the Apostle, is an Oath) their ordinary communication, and discourse, and dealing with their Neighbour, was to be without any swearing at all; either by God himself, (whose name they were at no time to take in vain;) Or by any of his Creatures, over the least of which, even an hair, they had no power to make it white or black; and all which they ought to reverence for the relation they have to him, who at the first made them, and alwaies replenishes and dwelleth in them. But that their ordinary communication should be plain and simple (and without endeavouring with any such attestations, or artifice to add weight to their words) Yea, Yea: Nay, Nay; as our Lords Amen, Amen, their assertion only being reiterated where less credited; for that what was more than this came of *Evil*, i. e. some irreverence toward God in himself, or in his Creatures; and again, of evil either others having more jealousy of the truth of our words than they ought, which in them is malice, or from our own desiring to add more weight to our words than the matter requires, which in us is a faulty ambition. See this Lesson of our Lord repeated again by St. James *chap. 5. 12.* -- *Above all things, my Brethren, swear not, &c.* least ye fall into condemnation. Swear not, as for the former reasons, so also for the surer avoiding perjury, a great and dangerous sin; a sin, not only as other sins, inheriting, but also mocking, Gods vengeance.

Having said this, of the reverence we ought to bear towards God, and also all his creatures in matter of Oaths; and of the simplicity, and innocency, and moderation, that ought to be of our words in all our Conversation; and the prudent art of avoiding perjury by not swearing at all, he proceeds to some other precepts, regarding our carriage to our neighbour, that was also much misinterpreted by the Pharisees, and transgressed in Common practice.

§. 268.

That herein, whereas it hath bin said formerly *Exod. 21. 24.* - *Deut. 19. 19, 21.* *An eye for an eye, and a tooth for a tooth;* they should not take any such revenge, or call for justice and satisfaction for the injuries or losses, done to them; but if they

would be perfect, remit and pardon them : and to any evil done them make no resistance ; at least in smaller wrongs, and damages ( a cuff on the ear, losing a coat, going a mile or two, bearing opprobrious words, &c.) or where the publick good was not concerned, or their own absolute necessities. That if any one should smite them on the one cheek, they should, out of the amity they bear him, and love to peace, rather turn the other, than make a quarrel and strike again. [ And the same behaviour here seems to be commended by our Lord in words, which is in actions ; that in opprobrious language, discourses, disputes, we should not make to them any replies, where these probably effectless ; and which may rather offend, than edify ; expressed in this Sermon, in his warning us not to cast our precious things before those, who for them will only be more enraged against, and sooner fall upon us : and a lesson himself so eminently practised before his passion. -- *Propter te sustinui opprobrium Psal. 68. 7.* - And -- *Like a Lamb dumb before his shearers.* ]

*Act. 8. 32.* -- *So if one takes away their cloak they should give him their coat also ; forc't to go a mile in anothers employments, go with them twain.* So any taking away by violence their goods, not require them again of him ; at least when they can any way spare them, rather than break friendship, or make a quarrel for any of these things, or go to law. That also they should freely lend to every one, not only friends, or kindred, that would borrow, tho he not able to repay it ; and give to him that asked ( supposed necessitous ) though he never able to repay it.

*Deut. 24. 12.*

§. 269.

All these Lessons, I say, our Lord propoed, though not as ( in all cases ) a Christians duty, yet as a Christians greater perfection ; and this way far more beneficial to us than practising the Contrary, though the Contrary may be done without any guilt : whilst thus we preserve a firm peace and tranquillity in our mind by a little suffering, when resistance and contention hardly can be without some degree of hatred toward our brother, and desire of revenge. Again, thus many times we gain over our brother, *Mat. 18. 15.* and convert him to us ; and receive voluntarily from him, by such our condescension, that amends, which we could not by contending ; at least we are recompensed abundantly by God for what we have, with such an holy intention, suffered from them ; Lastly all these are Heroical practises of Humility, and do shew a true contempt of these temporal things ( not thought worthy our strife ), and a desire in us of sufferings, in Conformity to our Lord ; and therefore such



such things, by a right eye, are looked upon as favours to be embraced; when ever offered.

In the same matter also our Lord presseth further, that they should not only patiently, and without any revindication suffer evil from men; but also inwardly love those who did it to them, and again out of this Love, do all good to those from whom they received such evil. That indeed it had bin said among them formerly, that they should love their Neighbour, and hate their enemy: (See *Luk.* 10. 29, the Lawyer harping upon it, who, to justify himself in this point, asked, who was his Neighbour, and our Lord, to instruct him herein, instanced in one professed enemy shewing mercy on another, a Samaritan on a Jew.) And perhaps the Pharisees and people were induced to such a perswasion from Gods commanding them to cut off the Nations, who were by him sentenced to such a destruction; that the severity thereof might be a warning to themselves if in like manner offending. But herein the Israelites indeed were only Executioners of Divine justice and express Commands; and without doubt ought to have done this thing with all pitty, and without any hate toward these miserables, or any men whatever, or any other of Gods creatures; who are all to be loved for his sake. And the law plainly taught, and the Saints under it practised, the contrary to this Pharisaical corruption: See *Exod.* 23. 4. - *Job.* 31. 29. - *Psal.* 7. 4. - 35. 14. - *Prov.* 24. 17. - 25. 21. quoted by S. Paul *Rom.* 12. - *If thine enemy hunger, give him bread*, doubtless in the first place to gain our enemy to us, as *Mat.* 18. 15. though if not gained the issue would be heaping more wrath upon him: but this contrary to our intention. Our Lord therefore informs them, that their enemies also, without any distinction, were to be reckoned amongst their Neighbours, and so they were also to love them as themselves; do good to those that hated them; bless those that cursed (which thing was punctually practised afterwards by these his disciples. -- *Being reviled we bless, being defamed we intreat, being persecuted we suffer it, and resist not*, 1 *Cor.* 4. 12, 13.) and that they should pray for those that despitefully use and persecute them (as our Lord did on the Cross, and St. Stephen in his lapidation). For that if they loved only the lovers of them; did good, gave, or lent mony to those returning to them again the like favours; what extraordinary thanks or reward could they expect from God, for this, usual amongst the worst of men, Publicans and Heathens? but for doing this to

others ( where nature so much relucts ) their reward should be great, and they truly the children of the most high, and much resembling him herein ; who every day makes his Sun to rise upon, and his raine to descend for, the unjust, and his enemies ; and is kind unto the unthankful and evil ; and is the great reconciler of, and peace-maker in, the world : and of peace-makers he said before that they shall specially be called his children.

§. 271.

Lastly, for these matters he gave them this general rule, that all things, not that others should do, but that they would that others should do to them, that they should do to others. For this was the summ of what the laws enjoined as to our Neighbour. Further, to enforce this, he also assured them, that tho they were not to do to others what others in any kind of evil did to them ; Yet that whatever they did to others, the same should be done again to them : and as they meted in their behaviour and carriage to others in good or evil, in forgiving and giving to them, or in smiting, or robbing them, it should be measured to them again ( Gods justice taking great care of it, as he did before, being complained-to of the mans paying the last farthing ) an exact measure, full, pressed down, and shaken together, and running over : and this done to them by others, Gods instruments therein, though they saw no cause to expect or fear it from the same persons, to whom themselves had formerly done good, or harm : that therefore on this account, they should also forbear judging, censuring, or condemning others, that themselves might not be so. And that they should rather endeavour to see the greater faults in themselves, than blame the smaller of their Neighbours ; and to cast the beam out of their own eye, before they pick the motes out of other mens ; that otherwise in their attempting to rectify, lead and guide others, whilst themselves also are blinded, the end thereof will only be their falling both into the pit.

§. 272.

Our Lord, having thus expounded the true extent of several precepts, especially if they would observe them in such a degree, as might attain Christian perfection ( which precepts were formerly much mis-understood ) proceeds further to instruct them in the manner of their performance in general of their good works, and of those three great Christian Duties ; the first relating to God, the second to our Neighbour, the third to our selves ; Prayer, Almes, and Fasting, or mortification and subduing of the flesh to the Spirit : of their performing these so, as that they might be acceptable to, and rewardable with, God



God ( whilst the Pharisees in all these , doing them with a wrong intention, lost but their labour and charge ). [ Rewardable I say, For as in Almes and charities to our neighbour God hath engaged to pay to us again, and that pressed down, what ever good we do to others; So in *Prayer* he looks upon us as much honouring him thereby; and in fasting, as suffering something for his sake, in order to better serving him by subduing of the flesh; and so also for these in his great bounty provides a reward. But in all these our Lord saw the vain-glorious Pharisees to loose their recompence with God, by doing them to be seen of men; as by their sounding a Trumpet for gathering together the poor, when they had almes to bestow ( as is said also to be done in distributing the poors Tithes ); and as their standing in the market-place, to perform their Devotions, supposed to be made there, for Gods rewarding their Benefactors, and for averting his judgments from the people, &c. By this device gaining much charities from silly women; and by their hanging down their heads, and looking pittifully, when they fast upon like occasions. But our Lord told his, that these duties, to be recompenced by God, were to be so cleansed from all applause from men, as that in the distributing of their Almes, if it were possible, the left hand should not know what the right was doing: and that in fasting, they should rather disguise it by washing their face and anointing their Head: and in their prayer, that they should betake themselves to their Closet, and shut the door after them: for that thus the more they endeavoured to hide their work, the more would God, that seeth all secret things, manifest it in a publick rewarding thereof. •

That also in their prayers, they should not use many vain repetitions, like the heathen, out of any diffidence in God; as if he knew, or understood not their wants before they asked him; or was averse, or careless in relieving them before with many words perswaded thereto. For that if they, so evil natured, rejected not the prayers of their children, but give all things necessary or good for them, how much more would the infinite goodness and kindness of their Heavenly Father do the same?

§. 273.

Thus our Lord endeavours to arm them with much faith and confidence in their devotions: knowing how necessary this is to the good success of their prayers, and to fortify them against all distrust, either of his divine omniscience, or paternal compassion.

§. 274.

pist. 121.

compassion. [ But here we must not forget, that the same our Lord elsewhere much recommends assiduity and importunity in prayer, as necessary to excite those holy affections in us which may render us more capable of his Favours. Upon this account, St. Austine, in his Epistle to the religious Lady Proba, giving her directions concerning her prayer, exhorteth her especially to the spending of much time therein, instancing for it in the importunate widdow, and neighbour *Luk. 18.* commended by our Lord. --*For that (saith he) there a nobler effect will follow, where a more fervent affection goes before; And, -That such importunity and perseverance is necessary; that our desire, faith, hope, may not in some manner grow cold.* For neither (saith he) is praying long time, as some imagine, to pray with much speaking. Much discourse is one thing, a continued affection another. For it is written of our Lord himself, that he continued all night in prayer; and that he prayed longer, or more vehemently: where what did he but give us an example, &c. Thus he commending to us not many words, but much affection: praying long, and saying little. ]

*Luk. 6. 12.*  
-22. 43.

For their praier also he prescribed them that form, full of Spirit, but sparing in words, *Our Father &c.* where in the first place, we give and offer up all Glory to this celestial Father, desiring that every where, and in all things his name may be Sanctified, his Kingdom come, and his will be done. Then we petition for our selves, viz. for the supply of our daily necessities; for the pardon and remission of our former sins and offences against God (but for the obtaining of this, engaging also the remission of other mens trespasses against us; without which, he tells us no pardon was to be expected of any from God, he indeed remitting us pounds, for our remitting pence); then, for the future, his delivering us from any temptations, that may hereafter induce us to offend him; and from any evil, punishment, or misery deserved by our former having offended him. Only for one of these Petitions, the obtaining pardon of our offences against him, he layes one burden upon us, namely our engaging the remission of other mens trespasses against us, and that so full as we desire his towards us: without doing which he tells us no pardon is to be expected from him.

§. 275.

This of the contents of our Lords Sermon, as it seems, relating more generally to all. Another part of his speech he applied more particularly to his Disciples: telling them that they were



were the Salt of the earth, which he had provided for seasoning the insipidness and unsavoriness thereof towards God, and for preserving it eternally from corruption : and that they were the light of the world, for illustrating its darkness : And lastly, a City or Society, in which all the world were to be joyned and collected, and to become Subjects and members thereof, and one Body or Corporation, one Faith, one Spirit &c, being therein *Eph. 4. 4.* that therefore they were to provide, that this Salt should not become unsavory or insipid : for then, wherewith could that, which is to season all others, be seasoned it self; And that this light should not be put under a bushel; nor this their City hid as it were in a vale, or such which should not be eminently discovered; for then, how could the world know where to joyn themselves to the communion thereof.

Lastly, that also their light and their doctrine were to be accompanied with their good works; that people might see the one as well as the other; ( though such good works not done to be seen of men; nor that themselves, but their heavenly Father, working such Sanctification in them, might be glorified thereby *2 Cor. 8. 21. - Rom. 12. 17.* ) Their example, and practising of their doctrine, being much the more difficult, and this much more effectually converting others, than teaching doth *1 Pet. 2. 12. - 3. 16.* And that at the last day, many of them should come unto him, saying, Lord, Lord, and telling what great matters their preaching and prophecy in his name had effected; yet should they be rejected on this account, that their works were evil. And that every tree thus bringing forth ill fruit, should surely be cut down and cast into the fire.

He told them likewise, ( and herein also gave a precaution to the people ) that there should arise among them many false Prophets and Teachers; who should come in sheep's clothing, and counterfeit much Sanctity, and use much fair language, &c. but yet within were very wolves; and that there was one sure test by which they might know them, Viz. by the fruits they bare; for that as the tree was bad or good, so would the fruit certainly be. §. 276.

[ Which rule our Lord seems to have given them upon a double account : Both because truth and goodness, or Holiness proceed from the same Holy Spirit within us, the fountain of both; and are eternally linked together : and so error and vice. So that ( all things truly weighed ) no true doctrine can ever tend to an evil life, nor error to a good : and Holiness, *2 Cor. 11. 3.*  
13.

always

alwaies suffers, not gains, by a lye. Therefore also are truth and iniquity frequently opposed -1 Cor. 13. 6. -Rom. 2. 8. -1. 18. So that no mans wickedness can be the effect or consequent of any truth he holds: though who holds the truth may still be wicked, from another principle in him. That therefore thus true and false teachers may be known by the fruit of their doctrines in their Auditors; if these tend to the infusing into them higher degrees of all kinds of piety and charity; Or, on the contrary do infuse any seeds of impiety, injustice, uncharitableness, sensual liberty, uncleanness, or sedition, and disobedience to Dignities and Superiors. This as to the fruit of their doctrines. But secondly, because as to their persons, the root in such false teachers alwaies is evil; i. e. their affections and intentions are perverted, which perverse affections at last manifest themselves in their lives and practices; these either for secular ends, teaching doctrines not believed, and known by them to be false, purposely to deceive, which ends and hypocrisy will certainly discover themselves in their works; or tho the doctrines taught are also believed by them, yet there are some vicious inclinations respecting secular interests, which do induce such a beleif (especially where they depart from the Traditions of the Church, and former Superiours): and such secular interests will appear in their works, and manners; and the heart, bad in one thing, will be so in another. Therefore the Apostles do describe frequently such false teachers, as vitious in their lives, and seducing with their fair speeches (when in their sheeps clothing) See Rom. 16. 17, 18. -Phil. 3. 19. -2 Cor. 11. 3, 13. -1 Tim. 4. 2. -Tit. 3. 11. -2 Pet. 2. 3, 10. &c. in which texts they are represented as --*Sibi placentes, gloriæ stientes, assentatores, invidi, maledici & obtrectatores, ventri dediti, suis temporalibus commodis & avaritiæ servientes (& suum negotium agentes* [some way or other]) *non veritati*: noting them specially, as covetous, sensual, speaking ill of Dignities. But here note, that by false Prophets are chiefly meant those who know their doctrines to be false; and intend to deceive and teach in Hypocrisy, and live in disobedience to a Superiour Church-authority. Otherwise some good man may teach an error; and some bad, truth. But as these have or want the Grace of God in their heart, and have their will and affections sincere or corrupt, so will their fruit mostly be good, or bad; and among other things their teachings and instructions will have a relish thereof.

After



After this our Lord concluded his whole Sermon thus; that the Foundation of Happiness was their good works: and their not-hearing, or teaching, but doing, what he taught: which was laying the Foundation upon a sure rock, so that no storms should shake the building raised upon it. But that the Hearer of his words, and not practicer, was like a fool building his house on sand. Upon which a time would be, when the rains should come, and the winds blow, and the floods arise, and the storms beat vehemently upon it; and the fall thereof should be very great and terrible. And thus ends our Lords great and famous Predication in the Mount, to his Apostles, and to all the People; who, saith the Evangelist, were much astonished as at his doctrine, so at the manner of his delivery thereof; For he spake to them all these things with a kind of Majestical Authority, and not as the Scribes.

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An Historical Narration  
 OF THE LIFE  
 OF OUR  
 LORD JESUS.

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PART. II.

*Beginning after the prayer recorded Joh. 17.*

**G**REAT was the present malice of the Devil, in this hour of trouble approaching, against the rest of his poor Disciples, to gain possession of them also, as he had already of Judas, *Jo. 13. 27.* and Satan had desired, *Luk. 22. 31, 32. &c.* concerning them, as he did concerning Job; That God ( who keeps a continual restraint upon this hater of mankind, not only for his hurting us after sin, but also for his tempting us unto it ) would but now let him have the sifting of them a little, after all the great works they had seen done by this their Master, and all the gracious words they had heard from him, to try their fidelity to him. Our Lord therefore, foreseeing the great temptation, that at this time they also ( by his Fathers permission to these Powers of Darknes ) were to undergo, and how greivously they might otherwise miscarry in it, interceded to his Father for them; and in especial manner for Peter, their cheif, and Leader ( whose forwardness, he saw would expose him to so much more tryal, and danger that his faith, however shaken in this storm, yet might not utterly fail; and that, in his deficiency to confess him, he might not also cease to believe in him; and that, speedily recovering of his lapse, he might also be an instrument of confirming the rest.

Whilst our dear Lord continued thus, partly comforting his sad Disciples, and partly recommending them unto his Father, and petitioning him for their perseverance in the faith of

§. 1.

§. 2.

him in this great time of tryal ; Meanwhile Judas was departed, before, out of this holy Society, either, upon the violent instigation of Satan, that he should not omit the present fair opportunity to perform his Treason ; or also perhaps, because he was disgusted that our Lord should discover before the company ( though this done out of great compassion to him, if he would yet perhaps repent of it ) his purpose of acting that, which yet he had already proceeded in so far, as to have agreed with the Jews on the very price of his Masters liberty, if not life ; or also because, after his silly fancy, that he had carried his matter so secretly, as that our Lord knew nothing thereof, he now perceived by our Lords open discourse of this treason ; and also his direct answer to his impudent question ; *Master is it I ?* ( whereby he expected to have bin cleared together with the rest ) that his plot was already known ; and, without much hast, would have bin prevented ; and so both the reward thereof, and his credit be lost. Judas, I say, thus having left the company, was gone in all hast to the cheif Priests, and Pharisees, to give them notice of this opportunity ; both of the time ; in the setting of the Evening, and covert of the Night ; and place, whither he presumed, according to his custome, our Lord would resort ( a private Garden remote from the City ) his Attendants very few ; onely Eleven persons ; the solemn Festival of the next night not affording the same conveniency of a numerous company to apprehend him ; and, if this deferred till after the Feast, that he would suddainly retire again out of the way, as he had done twice formerly.

§. 3.

The High Priest, and the Council in their Assembly called together ( *Jo. 11. 47.* ) upon our Lord's raising of Lazarus from the dead not long before this, and such a multitude of people converted to him by it, had formerly concluded upon apprehending and putting him to death : lest the Romans should make a quarrel upon it, and question the whole Nation for a conspiracy against the Empire, and setting up a King of their own : and had given a strict charge, *Jo. 11. 57.* That, if any man knew where he was, he should shew it, that they might take him. Which made our Lord also to forbear appearing in publick, and to absent himself from the City *Jo. 11. 54.* till his entering in triumph thither upon Palme Sunday, when was the time preappointed for offering up himself for the sins of the world. But now, after his publick appearance again in such a manner, and such new acclamations given to him, they were  
by



by this still more enraged and confirmed in their purpose. And it seems from *Mat.* 26. 3. compared with *vers.* 57. and from *Luk.* 22. 4. That, upon Judas his repairing unto the High Priests Palace (or also before ) they were met again, and in serious consultation how they might apprehend him before the Feast, lest done in the time of the Feast it should raise some tumult : as also that thus might be prevented the peoples concourse to him in the Feast time. And all this they did out of zeal to the safety of the state in shew, but out of meer malice and envy to him in truth. And for this Judas his arrival was no unwelcome accident ; with whom also they sent some of the Council, together with the Tribune and Soldiers for his apprehension, and meanwhile attended the success see *Luk.* 22. 52.

And now very busy Judas, and the Officers, are in gathering sufficient forces to apprehend him ; which consisted, partly of the Roman Soldiers, or cohort with their Tribune, guarding the Temple at these great Festivals, and concourse of the people, for preserving the publick peace (which Guard the Roman Governour it seems permitted the Sanhedrim to make use of, see *Mat.* 27. 65. *Jo.* 18. 12.) And partly of the Jews own Officers and Serjeants, called *ὑποκριται*, *Ministri*, of whom we find frequent mention; see *Jo.* 7. 32, 45. - 18. 3, 12, 22. - 19. 6. - *Mark.* 14. 65. *Act.* 5. 22, 26. Together with their Commander see *Act.* 4. 1, 5, 24. and partly of the servants and other adherents of the cheif Priests and Pharisees ; with whom also, as is said, were some Zelots of the cheif Priests, and Elders themselves *Luk.* 22. 52 ; in all, a great multitude ; some armed with swords, and other weapons ; some also with staves, or clubs, as the haste of the business would permit ; they having not above an hour or two's warning. Who carried also with them some Lanthorns, and Torches, because of the darkness of the night, it seems, extraordinary ; suitable to this great work of the Prince of Darknes ( for this was the time of the full Moon ) unless We will say, these lights were to make a more narrow search (if need were ) in the grots, or other Garden-houses.

This Garden, where they expected to find their Prey, was situate beyond the brook Cedron, on the Ascent of the Mount of Olives, not altogether so remote as Bethany ; ( which also stood on the side at the foot of the same hill ) and probably belonged to Lazarus, or some other Disciple of Jesus, whither our Lord was wont to retire, at night, with his twelve Disciples see *Jo.* 8. 1, 2. ( as he had formerly done also at the Feast of Tabernacles ) partly, for his security, the Jews now more vehemently seeking

§. 4.

§. 5.

seeking his life, see *Jo.* 7. 30. - 8. 59. - 10. 39. and partly, for his Prayers, and Devotions, being private, and disengaged of those crowds of people, with which he was environed on the day time in the City, and Temple; and sometimes here (as other times in Bethany) it seems, he with his Disciples took all the night-repose they had (otherwise Judas his Troops would not have come, so late, with Torch-light to have sought him here): It being night already, as S. John saith *Jo.* 13. 30. when Judas left our Lord. Nor would he have bin so confident, or have informed them that there they should find him, if his Nights lodging was in Bethany (which being about a mile further was somewhat too remote from the City) or elsewhere. And it seems also his Disciples expected no other lodging in their betaking themselves there to their rest. See below §. And perhaps from hence it was (though called Bethany, because not far from it, see *Luk.* 24. 50. compared with *Mat.* 1. 12.) That our Lord returned in the morning so hungry, that he went, as he passed, to get some figs. And from thence again very early in the morning *Luk.* 21. 37. 38. he returned to teach the people in the Temple, the whole body of the Nation, as it were, being then at Jerusalem; whither also (saith the Evangelist) the people came early to hear him. See for these things *Jo.* 18. 1, 2. *Luk.* 21. 37, 38. *Mark.* 11. 11, 12, 19; 20. well compared. This he had done now for several daies together; after his humble triumphal entrance into Jerusalem riding on a little Ass-colt on Palme-sunday. All the day shewing himself in the Temple to all the Nation assembled at this great Feast, and teaching them publickly, and using now greater authority than ordinarily there *Mat.* 21. 12. *Luk.* 19. 45; healing also there, the corporally diseased, that were brought unto him *Mat.* 21. 14; and afterward retiring to this garden, or to Bethany, every night. From whence one of these mornings, as he was travelling towards the City, being an hungred, he went to gather some fruit on a fig-tree in his way; and finding none thereon, to shew to his Disciples the great power of a strong faith in God that is joyned with purity of life *Mat.* 11. 25, he cursed it; and, as they passed by it the next morning following, the Disciples saw it withered away. Probably, in this Garden also it was; that, as he, and his Disciples were sitting, in one of these dayes, after his coming from the Temple, on Mount Olivet, and beholding the Temple over against them, and the stately structure thereof; he made to them privatly there, now before his approaching death,



death, and departure from them, that large prediction of the final destruction of it, and of Jerusalem, &c. *Mat.* 24. 3. *Mark.* 13. 1, 2, 3. set down *Mat.* 24. - *Mark.* 13. - and *Luk.* 21. After he had spoken of it formerly weeping when he entred into the City in his humble Triumph on Palm-Sunday *Luk.* 19. 41. and again in his Sermon in the Temple *Mat.* 23. 37. And our Lords Ascent into heaven also upon Mount Olivet seems to have bin somewhere hereabouts: For, it is said *Luk.* 24. 50. That our Saviour, at the time of his Ascension; led his Disciples forth *εως εις Βηθανίαν* [not to be taken strictly, as if he carried them thither]. Now Bethany was almost fifteen furlongs, that is, almost two miles from Jerusalem, on the side of Mount Olivet *Jo.* 11. 18. And his Ascent is said (*Act.* 1. 12.) to have bin upon Mount Olivet, which was a Sabbaths-daies journey from Jerusalem; which Sabbath daies journey is ordinarily accounted seven or eight furlongs (i. e.) about a mile. Now, his ascent, being not in the village of Bethany, where can we more probably conjecture it to be, than in or nigh to this Garden, the former usual place of his privat resort with his Disciples: That, as Grotius observes; *Qui locus submissionis istius testis fuerat, idem esset & Glorie*: That, where he had his Agony, there he should begin his Glory. Again, the vally between this place and Jerusalem being called the vally of Jehosaphat, where it is thought the last judgment shall be; 'tis probable, that, here also, on that day our Lord will descend in Glory, where he was with so much unjust violence apprehended, and bound, and carryed away to judgment.

This then was the place where Judas and his Troops intended to surprize him. Our Lord also chusing rather to be taken in this place of retirement at his prayers; than, in his Inn, at a Feast. For, our Lord well knew this design of Judas, and all his preparations; and therefore could easily have disappointed it by withdrawing himself elsewhere, as he had done twice formerly, because his hour was then not fully come. Yet, as before, when he saw this wicked Servant, unreclaimable by any kindness, he had resignedly, and fearlessly bid him, that, what he was resolved to do, he should do it as speedily as he could; so now, thirsting extreemly to accomplish his Father's Will, the Prophecies that were made of him, and the full Redemption of mankind out of the hands of that mortal Enemy, who had thus also even now carried away his own Servant, he now riseth up, leaves the house, and marcheth over the Brook Cedron, through

through the vally of Jehosaphat, straight towards the place, where he knew he should be looked-for; chearfully resolved to meet his approaching sufferings, and presenting this Lamb in that piece of ground, where he knew these Butchers would look for it, to hurry it to the slaughter. Such Resolution he shewed, when he took his leave of Galilee half a year before (*Luk. 9. 51. Dum complerentur dies assumptionis ejus, ipse faciem suam firmavit, ut iret in Jerusalem*). And such an order of finishing this his passion he discovered, in that speech (upon mention of this his Baptism in sweat, and blood *Luk. 12. 50.*) *Baptismo habeo baptizari & quomodo coarctor, donec perficiatur*; and discovered but now at the Table again: saying, *Desiderio desideravi &c. Luk. 22. 15.*

§. 7.

His Disciples followed him sad, and dismayed; yet hitherto well resolved not to quit their Master; two of them armed with Swords, one of which was S. Peter. Our Lord by the way gently told them; That they all, that night, should be *offended* in him (not expressing their future fault in its worst terms); i. e. should take offence at such things, as they should see happen unto him; and so forsake him, whom they had formerly confessed for the Son of God. For that now the time foretold was come, that he *the Shepherd* should be *smitten*, and the *Sheep* be *scattered*; making use here of prophecies, and his fathers good pleasure declared therein, as a consolation and an unviolable prescription in all these sorrowful events. And, after this prediction of their miscarriage, instead of reproaching, he comforts, them, and bids them take heart again, for that he had, like a careful Shepherad, prayed for them to his Father; and there should be no final revolt in them; nor their faith in him suffer more than a short Eclipse: and that, after his Resurrection, he would render himself before them in their own Countrey, *Galilee*: and that there, after his sufferings were past, they should with great gladness again enjoy his presence. [Galilee being the place both where he had most Disciples, and where was most privacy for its remoteness from Jerusalem; (the divine Wisdom having Decreed, for leaving the more reward to faith, that his appearance should not be to all the people, or Nation, that saw him dy); and therefore a certain Mountain therein *Mat. 26. 32. -28. 7.* (probably, that of his Transfiguration, which St. Peter calls the Holy Mount *2 Pet. 1. 18.*) was appointed by him, and probably also the Particular time set, when and where he would make the most publick Ma-

nifestation



nifestation of his Resurrection; which his Father's good pleasure admitted: where also above *five hundred* of his Disciples assembled together had at once this beatifical Vision *1 Cor. 15. 6.*] To return.

To this the Disciples, more looking upon their present love and affection to their dear Master, than considering their human infirmity, when his divine Society or his fortifying grace is never so little suspended; or also already being slain into Satans temptation, elevating our abilities by Grace into presumption (which is the usual forerunner of every fall), returned an hasty and confident Answer, (against the infallible Word and prophecy of their Master) that they would never forsake him: viz. That, as they had abode with him hitherto in his temptations; twice followed him of late when he fled for his safety, and when he returned to his dangers, (when also one of them *Jo. 11. 16.* that was afterward as backward in his faith as any, resolutely said; *Let us also go, that we may dy with him*) so they would still be faithful and constant to him. But especially Peter, as more affectionately loving our Lord, so more forward in expressing it, now also carrying one of the two Swords, said; That though all the rest should possibly withdraw themselves, and he stand alone, yet he would never leave him; would *go with him into prison, and to death*; would dye with him and for him: To whose confidence our meek Saviour replied onely to this purpose; That, though it was now already night, yet before the Cock-crow of the very next morning, he, that was so forward now to dye for him, *should not once, but thrice, deny him.* And indeed amongst others at the questioning of a silly Maid he did not onely say, but swear and curse, not onely that he was none of his followers or company; but that he not so much as knew him. A Passage very punctually related by all the Evangelists, though Peters friends: That this example might remain for ever upon Register, to shew the world what the best of men, what the very chief of the Apostles of God is, when in an hour of temptation, God's supporting grace is, for never so little time, withdrawn from him: that the highest Saints, to keep themselves from falling, might learn to walk in profound humility and perpetual fear of falling; and might also learn to compassionate the falls they daily see of their weaker Brethren, and to bear with them their burdens *Gal. 6. 2, 3.* whilst (as the Apostle) if any man whatever thinketh himself to be something (except only our Lord, who stood in his tempta-

§. 8.

tion, and by his standing we also stand) when he is nothing, he deceiveth himself. Yet, after this which was said by our Lord to Peter, we find that Peter replied again more vehemently: That, if he should dye with him, he would not deny him in any wise *Mark. 14. 31.*

§. 9.

Thus he passed through the vally of Jehosaphat, the vally of Judgment, as some think it shalbe, and over the Brook Cedron; an Emblem of the torrent of Gods wrath, of which he was now to drink to the full *Psal. 110.* and so came to the garden, a Garden of sorrows; to expiate herein what the first Adam had trespassed in a garden of pleasure. Of which Passage of our Lord, David in some manner seems to have bin a Type; when he passed over the same brook toward Mount Olivet, flying from the face of his ungrateful son Absalon conspiring against him, and seeking his life, see *2 Sam. 15. 23.* Where also he worshipped, wept, and prayed, *vers. 30. 32.* And was heard, and delivered from death, but not so our Lord: Where Ittai also his friend *vers. 21.* promised (like St. Peter and the Apostles) to live and dye with him, but was more faithful and stedfast herein than St. Peter was: And where Hushai another friend *vers. 34.* departed from him to the adverse party, that sate in Concil against him, as also Judas did, but it was to betray them, not him. Here arrived, this careful Shepheard, seeing this great storm now ready to fall, first thinks on the safety of those poor sheep, whom his father had committed to him: and seeing greater danger toward their souls from Satan (who was now permitted to invade both them, and their Master with all his powers of darknes; and who had gotten one sheep from him already by his wiles: not by any defect of this vigilant Pastor *Jo. 17. 12.* but by his own naughtiness, and Gods permission) than toward their bodies from their Fellow-Disciple, and his Troops, our Lord sets no sentinels, nor provides no defence against these corporal Enemies: but, the better to prepare his Disciples for the tryal and sufferings approaching, so soon as entred into the Garden, straitly chargeth them not to sleep that night, but to spend it in watching and prayer, that they might not fall into, or at least in, their, Temptation. Thus leaving eight of his Disciples (who perhaps might have bin apt to take some offence at the sight of his Agonies) to their devotions, near the entrance of the Garden; and foreseeing his own great desolation of spirit approaching, he takes those three of them more especially loved, and familiarly treated by him,



and conducts them to the further part of the Garden: that those, whom he had formerly ( as it were to forearme their faith against this hour ) taken apart into Mount Tabor, to behold his Glory, might now be Spectators also of this his great Eclipse, and exinanition.

And thus far all things being managed with most divine calmness, readiness, and courage; now the combat begins not onely with his followers, but himself. Righteous Job (yet not altogether sinless) was delivered into the hands of Satan and Powers of Darkness, but with a Reservation of his life: But this Righteous and sinfree Person was delivered into the hands of that Enemy of Mankind, and of his cruel Instruments, life and all. Abraham was strongly exercised and tempted by God concerning the loss of his onely Son: but in fine his sons life was preserved, and there was a commutation of the Sacrifice. Isaac the Type proceeded so far as the carrying of his Wood, but escaped the being burnt upon it. But now, the bowels of God his Father ( for the yearning of his bowels upon us ) had no compassion on this righteous Job, stript first of all he had, even to his innermost vesture, nor on this onely Son, the King and heir of Heaven and Earth; but dy he must, and the manner thereof to be committed to the malicious contrivance of the Enemy of God and man.

§. 10.

And, in his entrance thereto, first begins a spiritual combat far more sharp and desolate than those corporal ones that followed. ( As in all afflictions commonly the first assault is the most grievous, and least supportable. ) Where we are to imagine, that not only a natural fear of Death seized on our Lord by the suspending of other thoughts and considerations that might counterpoise it; but also a most extraordinary and supernatural desolation and terror was brought upon his Spirit; and that those divine consolations, which God sometimes withdraws from his Saints, (which hath left them in very great perplexity, heartlesness and aridity, whereof they also make sad complaints as of even the greatest of mortal sufferings) the same, but in a much higher Degree, were now by God, or by our Lord himself, withheld from his human nature, or from his lower-self here in the Garden. For, had our Lord wanted these spiritual pangs, and these anguishes of his soul, he had wanted one of the greatest ( if not the very greatest ) sufferings of mankind: besides which inward Anguish, what external temptations also our Lords human Nature might suffer from

§. 11.

Satan now in the greatest Relaxation also, that ever was, of the power of darkness *Luk. 22. 53. - Jo. 14. 30. - 12. 31.* immediately forerunning the great conquest over it, we know not.

§. 12.

Now therefore it pleased the divine Majesty, to the End that his Son might pass through all our temptations and sorrows, and suffer all manner of sufferings, such as are innocent, for, and before us [*Tentatus per omnia, ut possit compati infirmitatibus nostris*]: *Heb. 4. 15.* As also for our encouragement in the like; It pleased him, I say, now so far to suspend from the humanity of our Lord the influences of the Divinity, and so far to withdraw and Eclipse the consolations of the holy Spirit; as that it is to be presumed by his unparalleled Agony, that never any of his Followers have or can suffer the like without falling away from his innocence; for, through his strength it is that all they are valiant, or do persevere. And we see, when some drops onely of the same storm fell on the Disciples, how soon they shrunk under them: not onely like us, then, he was in all our innocent infirmities, even those of the soul and natural affections thereof, as well as those of the body and senses thereof, but far beyond us. That in all things, even in human miseries, and in those miseries also, spiritual desolations, so far as innocent, he might have the preeminence: and that out of the depth of this his humiliation might be raised a greater exaltation: and that also, how much greater in him the natural fear, and horreur of death seemed to be, so much more his love to us might be demonstrated, that notwithstanding for us he would so chearfully undergo it all. And, whereas his Divinity could so easily have hindered, or mastered and diverted any such tender apprehension and sense of grief in the lower faculties, (which he doth also not unfrequently in his Martyrs; the joyes of their spirit and superior part, drowning and intercepting the Grief and Paines of the inferiour, whilst the intensiveness of the soul to one act disenableth it as to all other) yet he, to march before us in all our greifs, voluntarily admitted also our sorrows and anxieties of spirit to the highest Degree; that might include no Rebellion in it against the subjection due to Reason, and to God.

§. 13.

Which Grief of his, upon another ground also, became the more advanced, by reason of his divine prescience of all future Events. Whilst all those torments also, which his innocent flesh was to undergo, now presented themselves in their proper (i. e.) in a most bloody, malicious, cruel, shape, stood and passed before



fore his all-foreseeing eyes ( of which no other sufferer ever had such a fore-sight, as himself ). At this sight therefore, being already a Spectator in Spirit of whatever he was to act or feel in his person, His flesh began to have horror, and a supernatural fear of death, and a mortal sadness and amazement to seize upon him. *Mat. 26. 37. Mark. 14. 33.* He began *ὑποτίσθαι, ἐνδυνάμεισθαι, ἀδυνατῆν*, say the Evangelists, *cæpit pavere, & tædere*, as the vulgar renders it. And now the inferiour faculties of his soul, as it were, rose up to plead for the preserving of the life and liberty of an onely son from his fathers knife; of such a Son, as had never once offended his Majesty in all his life in any thing little or great; Nor by any sin of his forfeited these: especially when it may be presumed; That that world also, which had sinned, might many other waies have found a redemption, from the contrivance of the divine Wisdom rather than by his only Son's sufferings: or, if onely by these; yet surely all the worlds guilt might have bin abundantly expiated by all those sufferings, and straits, and annihilations of his Glory undergon formerly; or also (if blood be necessary for remission) by his blood shed for it already in his Circumcision, or also here in the Garden.

To which quick sense of his own sufferings and cruel Death, some imagine, were added many other sad representations concerning others; such as these. His foresight, that notwithstanding all his sufferings, the most part of mankind, by their own wilfulness and impenitency, should be nothing benefited by them; the approaching temporal and spiritual desolation, for so long a time, of his own Nation the Jews; and the Apostacy also of so many Nations in later times from the faith, after rooted among them; the miseries of Judas his Disciple, which troubled him not a little at the supper *Jo. 13. 21. Mat. 26. 26.* and heavy wrath of God that would pursue his Enemies cruelty and injustice, not knowing what they did; which also troubled him when on the Cross. On another side the great sufferings which so many Martyrs and Confessors should undergo for his sake, whose torments his infinite love of them made his own; the scandal and Desolation also of his poor Disciples; and Peters iterated denial of such a Master; The afflictions of his dear Mother; a Spectator of such cruelties to her innocent Son, and so highly meriting from all the Nation. All which, and much more, presenting it self to him, whose omniscience suffered no human infelicities to be hid from him, struck to the heart so

passionate

passionate a Lover of all Mankind, and one who had descended so low to make them happy, now that he had suspended all those other thoughts and considerations which might easily counterpoise and weigh down these.

§. 15.

In this disconsolation voluntarily assumed by him for our sakes and example, he reveals his present Anguish and distress to his three dearly beloved Servants, tells them that his Soul was sorrowful even to the death; and desires them, but for one hour (for so long he saw it was to the arrival there, of his mortal Enemies) to watch with him. And then seeking further privacy, and leaving them also, as formerly the other eight, to their devotions and prayers, as it were a second Guard or Watch behind him, he retires yet further from them about the distance of a stonescast. And here we may look upon him as the forlorn, and accursed Goat (for he was made a curse for us saith the Apostle *Gal. 3. 13.*) that was turned away into the Wilderness, going into this solitude with all the sins of all the world, by the hands of all the congregation of mankind from the beginning thereof, laid upon his head; and all the vengeance of his Father's wrath due unto them as it were now pursuing him (at the greatness of which wrath we may well Guess by the Eternity and extremity of those torments which are inflicted by it on those, who deprive themselves of their share in the sufferings of this Lamb of God). Under the weight then of this heavy burden freely undertaken by him for love of us, and our eternal safety, he falls down on his knees, and prays on this manner. *Abba, Father* (*Mat. 26.* peircing words like those of Isaac *Gen. 22. 7.* from so innocent a person, and also an only Son going to the slaughter) *If it be possible, as all things are possible unto thee, Mark. 14. 36. let this cup pass from me.* And thus far, as he being true man, Nature for self-preservation presents to God its own innocent and harmless desires, and inclinations; but then, as also being a most faithful Subject and servant, obedient in all things to the will of God, proceeds further in another Note; *Nevertheless, Not what I will, but what thou wilt.* And herein consisted his innocency; not in wanting these natural desires of self-preservation, for this would take away all merit of obedience; but in submitting them. Such desires of nature being sinful, not wherever they are, but onely where they rule, contrary to what a Superiour power, exterior or interior, commandeth, or requireth of them. And to instruct us, that no man ought to take such desires arising  
in



in him ( so long as the person thus concludes them in *Not what I will* ) to be sin, the Son of God also, for our consolation, sheweth them in himself. And from him we may also learn, that he, as we, dayly had, and underwent all those other harmless appetites and inclinations of Nature, respecting food, rest, apparel, lodging, society and other delights of the senses; and that, in the confining of these within their due limits, in obedience to his Fathers commands, consisted the merit of his innocency: never any one of these appetites, throughout all his life, though from time to time motioning their natural contents, yet having bin for once any way exorbitant, or transgressed the bounds his Father, and his God had prescribed it.

Therefore we find that two or three daies before, as he was in the Temple, upon the like natural sense of Death, he made the like prayer [set down by St. John *chap 12.* as it were in lieu of this in the Garden, which that Evangelist wholly omits, who, it seems, writ his Gospel (upon occasion of some Hereticks so early denying our Lords Divinity) chiefly to Register therein those discourses, and works of our Lord, which more manifested to the world his Divinity, than those discovering his human infirmities]. In the Temple, then, certain devout Gentiles, by the divine providence now desiring to be brought to him, and to be made acquainted with him, as it were, already suing to be admitted into his fold, which thing was only hindred by his death not as yet accomplished, our Lord took great notice of it: and upon this occasion foretelling the coming in of the Gentiles, and how, as soon as he was once lifted up upon the Cross; as soon as this standard was erected, and he displayed upon it, he should draw all the world unto him. Upon the mention of that cruel death he there also let fall this expression to them *Jo. 12. 27. Now is my soul troubled, and what shall I say?* And there also first he makes his request, as a man sensible of misery; *Father, save me from this hour*; but then, as a Son, and a Servant perfectly obedient, he, with his Superior reason and the Spirit, restrains these sensitive desires in their true bounds, in saying to himself again: *But for this cause came I unto this hour*: and then adds an Act of Resignation: *Father Glorify thy name* [i. e. in any sufferings of mine whatsoever, which may be for the enlarging of thy Glory, even to the Gentiles, and to all the world]. At which time also, after his prayer his Father answered him with a voice from heaven, which the People called an Angel's speaking to him *Jo. 12. 29.* as here he sent an Angel

§. 16.

to him; to shew that he alwaies heareth and accepteth prayers, joined with such a Resignation, from all his sons. See *Jo.* 12. 30. - 11. 42. So again, at the Table, in looking upon the horrid design of his own Servant against him, read in his heart, it is said by the same Evangelist; that he was troubled in Spirit *chap.* 13. 21. But straight his absolute Resignation to his Fathers will appears in his permission of Satan to enter, and act further against him in that malicious Soul; and in his saying then; *That thou dost, do quickly.* So, in his last sufferings on the Cross, wherein he seems to have undergone a second Desolation of Spirit; when he began those words of the 21 *Psalms*, composed by his Father David touching his Passion, - *My God, My God, why hast thou forsaken me?* This also was then accompanied with a most placid Resignation of himself into his Fathers hand that smote him, saying, presently after these words, - *Father, into thy hands I commend my Spirit.* But to return. This Request, and perfect Resignation being offered together, ( that Model that should be of all our prayers also ) he returns, in this his Agony, to receive the solace of the company of his three dearest Disciples, left not far behind him; as also, like an ever-careful shepherd, to look to his sheep, and so afford them his company, and assistance, in this hour of their temptation as well as his. And behold he finds them, being stupified with sorrow *Luk.* 22. 45. and amazement, at such a sight of his sorrow, and amazement, and for the sad presage he had made to them of his approaching death ( Peter and all ) fallen a sleep. Our Lord straight awakening them, asks Peter ( who had but now made such great promises of going to Prison, and dying with him ) how it chanced, that he and his Followers could not, for so little a time as he had now to spend with them, even for one hour, so much as watch a little with him? And this for his own sake too, to spend it in prayer to be delivered from that great temptation, that was coming, especially on Peter. But this meek Lord, what with one word he questioned, presently with another he excuseth; in saying, with much compassion for them; *The Spirit indeed is willing, but the Flesh is weak.* ( Upon which Flesh of theirs, not onely their greif, but Satan probably at this time, was permitted to have some influence, in this first degree of their desertion of our Lord ). Where also by his mentioning the weakness, and infirmity of their Flesh ( which he now also felt extraordinarily in himself, but without sin ) he excites them also to a stronger vigilancy over it. Then  
repeating



repeating again to them the same charge of watching to prayer in this dreadful hour of temptation, which he gave them before, He departs again to a certain distance, foreprest with that great weight that lay upon him; and on his knees made a second time the same request with an earnestness of Prayer *Luk. 22. 41.* increasing according to his Agony; when also his innocent words conclude again in the same manner; -- *Not my will, My Father, but thine be done.* And as S. Matthew gives his last words *Mat. 26. 42.* *If this Cup may not pass from me, except I drink it, Thy will be done.* Then rising up, and adding no more words after these, as it were hereby restraining his innocent desires of self-preservation from being too importunate, and shewing his perfect resignation also in the shortness of his Request, he visits again (agitated still to and fro with his unparalleled sorrow) his three most trusted Friends; and finds them fallen asleep again; speaks to them; and now receives from them no answer; For, saith the Evangelist, *their eyes were heavy, neither wist they what to answer him thereunto*; like to those three Comforters of Job, who sate down by him, but in a deep silence. Thus solitary, and destitute of any Companion in his sorrow, not answered by his Father, nor his Friends, here those complaints of the Psalmist are verifed, which he spake of him in this his state of Desolation *Psal. 141. voce sua ad Dominum clamavit, voce sua ad Dominum deprecatus est. Effudit in conspectu ejus orationem suam, & tribulationem suam ante ipsum pronunciavit, in deficiendo ex se spiritum suum ante ipsum qui cognovit semitas suas [rectas]. Considerabat ad dextram, & videbat, & non erat qui cognosceret se: Perit fuga ab illo, & non erat qui requirat animam ejus [qui sollicitus esset de vita ejus servanda]*. Yet, knowing this for a time of his treading the Wine-press all alone, *Esay. 63. 3.* he again straight withdraws himself from them; and as the floods of his Anguish grew still higher, who drank a larger cup of Desolation than ever any other man did, according to his greater capacity to receive it, and greater cause (the sins of the whole world, past and to come) of undertaking it; He returns a third time, in the continuance still of the heavy hand of his Father upon his spotless Innocency: who stood now over him, as it were, with a knife in his hand ready to slay his only Son, to save the life of some inconsiderable wretches; He returns, I say, a third time to the ordinary remedy of afflicted persons. And now falling prostrate on his face, he beseecheth him, yet once more, on the

same manner; but still concluding with the same perfect obedience, and resignation; rendered so much more precious to the Divine Majesty, by how much the natural motions of his Humanity were more intense to the contrary: saying again: *O My Father, not my will, but thine be done.* In all this leaving to us a perfect pattern of our behaviour in Prayer when distressed; both of perseverance, in demanding what we have need of, and of resignation, to acquiesce in what God pleaseth to grant.

§. 17.

Heb. 5, 7.

And now that we may understand how terrible this Spiritual combat was; and how great this Desolation, and desertion, being now come to its height, besides his strong cries, and tears, mentioned by the Apostle, though not by the Evangelists: --[*When, saith he, in the daies of his Flesh he had offered up prayers, and supplications with strong crying, and tears unto him that was able to save him from death, he was heard, &c.*] I say, besides these, his whole body, though in a very cold Evening (for they made a fire in the High Priests Hall *Mark. 14. 54.*) poured out a Sweat; and this no ordinary Sweat, of a Dewy, tenuious, and aqueous matter, but a thick, viscous, and clammy Sweat; such only as is seen to happen in great agonies, and in the Pangs of death. But yet his sweat beyond this too; for it was (saith the Evangelist) as it were great drops of blood; the pores of his body, by the strange pressure of his Spirit from within, opening and enlarging themselves, and letting out the grosser part also of that substance running in his Veines; and this in such quantity, as the drops fell on the ground where he lay; whether true blood, or some other glutinous humor clotted like it, who can tell? But a strange, and miraculous Sweat it was; and a miraculous cause it must have, and such as no other Son of sorrow hath tryed the like. And (could we now go no further) what world can there be so numerous, or its sins so great, that the only Son of God might not end his Passion here; and offer only this, as over-sufficient to redeem it; and thus pay the due sufferings, in such an afflictive Deprecation of his sufferings?

§. 18.

And now in this extremity God his Father heareth him, and sendeth help. But this (suitable to the present state of his humiliation) not immediat'y; but by the Instrumentency of one of those creatures, to whom our Lord had formerly given, and at this instant also sustained, their very life, and being; who now comes to sustain his, and administer strength to it, for still  
more



more sufferings before its dissolution. When methinks in great confusion, this his Vassal prefaceth to him in some such manner, as his servant John did at his Baptism; *Lord, I live, and move, and have my being by thee, and must my Lord thus be strengthned by me?* To whom this answer seems to be returned: *I Permit it to be so now; For thus it is meet to fulfil all sufferings, and to give my Servants an Example of disdainng help from none of Gods Creatures, though in Dignity never so inferior to them.* This Angel then (some think the chiefest, S. Michael; some S. Gabriel; named Gods strength, and the Messenger formerly of our Lord's Incarnation) appears from Heaven strengthening him; *strengthening him corporally*; that his sufferings might not end here, where it seems Nature was brought to the utmost of her passibility, and was dissolving her self in a mortal Sweat; and strengthning him spiritually, in the Ministry of of those Motives, and consolations externally to him, which internally he himself withheld from his lower self; probably, representing to him, the infinite Glory to God, and benefit to men, and Exaltation to himself, The fulfilling of Prophecies, and of the will of his Eternal Father, the rescuing of mankind from everlasting destruction, according to his Father's preconstitution, His approaching Resurrection, and entrance into Glory; that should arise from accomplishing the rest of his appointed sufferings; Our Lord vouchsafing now to receive, as it were, by the reflection of an Angel the vivifying sound of his own words that were spoken but two or three daies before, in the Temple, with much rejoycing in his future Passion, when he said *Jo. 12. 23. &c. -Now the time is come, when the Son of man should be glorified. -And except a corn of Wheat fall into the ground, and dy, it abideth alone; but if it dy, it bringeth forth much fruit; -And -Father Glorify thy name. --Now shall the Prince of this world be cast forth. And I; if I be lifted up from the earth, will draw all men unto me. --And if any man serve me, let him take up his Cross and follow me; and where I am, there also shall he be.* Thus then serenely contemplating his Cross, for the joy set before him, he despised the shame thereof; that afterward he might sit down at the right hand of the Throne of God, and his Servants by him. By such ministerial applications from the Angel, of that which the Angel originally derived from himself, his great anguish of soul was asswaged: and *exauditur est pro reverentia sua*: and his compassionate Father afforded him now in due time a Deliverance, though not from his fore-

designed sufferings, yet from his present fears, from the present amazement, & *tædium*, and mortal contristation, he was seized with ; restoring his mind to its former serenity, and courage.

§. 19.

Thrice our Lord iterated this his request ( the first compleat Plurality of number arguing some importunity ) and so thrice did his servant Paul afterwards iterate his, for Deliverance from another temptation: the Practice of them both being such, as our Lord had before prescribed to his Disciples in the parable of the importunate Widdow, and necessitous Neighbor. Thrice both prayed, and both Denied, as to the first matter and intent of their Prayer, concluded in the Sacrifice of their own will unto God's, and in a holy Resignation much more meritorious, and beneficial to them, than had bin the granting of their first request. Instead of which both received another Grant much better, viz. of the divine consolations and joy in their sufferings, which they petitioned to have had removed ; S. Paul by our Lord *2 Cor. 12. 9.* speaking to him ; our Lord by an Angel speaking to him *Luk. 22. 43. Heb. 5. 7.* And thus both their prayers were heard, as all those of all Saints, rightly made with the clause of Resignation, alwaies are. And God ever upon such Prayers straight gives some new thing to the suppliant ; either some new thing without him, or some new thing within him : either Grants externally the thing prayed for, or changeth internally ( for he is omnipotent ) the desire of the person praying for it. Thus he, who perfectly resigns his own Will to God's, hath at last his own will, because it is God's ; and God's will now so far his, that, to grant him his former Will, would be a thing against his will : and giving to him his past, would be but a denial of his present, desires. And far better and more satisfying seems this change of our mind within us, than of the world, or its affairs without us. ( Wherein also God's course is many times unalterable by our Prayers ). For our *mind* to us is all in all, and not the things without us. Joy, and sorrow, Pain, and pleasure, lodg here, and the heavenly Physitian works the shorter cure, when we come to him for some ease, in applying his medicines to the soul it self ; and in altering, and with his Cordials strengthening, and supporting it, than in altering external things for its satisfaction. And when we beg these things to content it, he doth not deceive us if he give the same content to it without them, or also in the contrary to them : and it seemsto come all to one, either to receive, or possess a thing,

or



or not at all to want or desire it; or also, now to desire to want it. And S. Paul, after our Lord's speaking to him, and his new Grace given him, was as much satisfyed and transported, and took as much pleasure in his infirmities, which he would have had removed, and in the thorne sticking in his Flesh, as if he had had it, at his request, pulled out. Especially if this also be put into the Scale, That God, in denying any present Good wished for, presents alwaies to us the possession of a future good (much more valuable) in the same kind; and indeed denyes this present good in order to our attaining this future; and also, for the present, feeds the mind, in its instant pressures, with most strong hopes thereof, and consolations therein. And thus it is declared of our Lord himself in this matter *Heb. 12. 2.* - *That for the Joy that was set before him he endured the Cross.*

After then, that our Lord had paid these dues to the proper inclinations of his human nature, and passed through and experienced, all the innocent fears, languishings, and also the spiritual aridities thereof; that so he might be a more compassionate High Priest, and Intercessor for his brethren, labouring in the like sorrow; as also that he might the more encourage them, perceiving him in all such sufferings to have trod the way before them; And lastly, That he might teach them therein behaviour in such sufferings, repairing to earnest Prayer, and the issue thereof, a certain return of consolations; Behold, on a suddain all his anxieties vanish, and his contristated humanity now retains its former chearfulness, and security, and thirst for sufferings. Seeing therefore his Enemies now not far off, his resolute courage longing after the Cross, and solicitous also for the safety of his dismayed sheep, thought it not meet, that this Band should seek for him, or should find him hid, or withdrawn into some remote corner of the Garden; or that they should first surprize, or fall upon his sleeping Disciples, whom he endeavoured to preserve safe from their fury; But rather to meet the Enemy, and voluntarily to offer himself into their bloody hands, so providing also for his fearful companions a better opportunity to escape. With this resolution he riseth from the Ground, and coming to his second Guard, the three selected Disciples, whom he found again asleep, after he had smilingly said unto them, that now was a time indeed to take their rest; He bidsthem rise, and go along with him, for the Betrayer, he told them of, and the forces conducted by him, were now at hand; and the same he said, when he came to the other

By

§. 21.

By this time was the armed multitude come in sight, and Judas, our Lords servant ( who had covenanted for, *Mat. 26. 15.* but not yet received, his bloody wages ) marching at some distance before them; the better to discover our Lord, and give them notice, with his salutation and kissing of him, which was He. Whom our most meek Lord ( though well he knew his design ) admitted not only to his presence, but also embraces, and to a kiss; not onely to leave us an Example of his infinite meekness, and how we also ought to love our Enemies; but to shew his perfect obedience to the will of his Father in this first taste of his bitter cup. And so in a most mild manner stiling him *Friend*, asked him for what purpose he came. By this, as it were fore-pitying his great Damnation, to reduce him now at least to some reflection upon his bloody Treason, and prostrate himself at his feet to beg pardon. And then ( he being silent ) spake yet more plainly to him, the rest of the Disciples standing by; *Judas betrayest thou the Son of man?* ( i. e. The Son of God to save thee become the Son of man, by which name, to express the state of his humiliation, our Lord usually stiled himself ) to death, with this dearest expression of love to him: *Tu unanimes meus & notus meus*; Who but now, *simul mecum dulces capiebas cibos*; and but this day; *in domo Domini ambulavimus cum consensu*; as the sad Psalmist, in Spirit foreseeing this Tragedy, aggravates it. After which said ( and this Satan-possessed miserable creature no way relenting ) our Lord moves forward towards the Band that was coming on to apprehend him, his Disciples following; And, asking them first with great Majesty, whom they sought for there, and they answering, for Jesus of Nazareth, upon his speaking two words: *Ego sum*, as if it had bin the terrible name *Jehovah*, or *Ego sum* in Exodus, they all recoiled, as if repulsed with some mastering force, and fell flat upon their backs before him; so that he and his company might not only have gone from them, but marched over them, if they had pleased. In which action he sheweth to them and to the world his All-Powerful Godhead; and that *oblatus est* ( as the Prophet ) *quia ipse voluit*; and that not by their force, but his own meer good pleasure, it was, that he would be taken, bound, and led away by them; as also used this act of his power, as a means to reduce them to their duty, and prevent their Guilt; and make them, next, to turn to another prostration forward, in a due reverence and honour to his Sacred person; moved with the like Spirit, as those were, who came formerly

*Esai. 53. 7.**Jo 7. 32, 46.*



formerly to apprehend him in the Temple. But they, after a while, by his permission recovering their strength, made toward him a second time; perhaps thinking their former fall an effect of his Magick, or black Art, able to procure a Blast to throw them down, but not to hold them there; and full ignorant that they rose again, onely by the strength he infused. Again, he asked them the same Question; And, answered by them as before; he, next, layes a powerful command on them (which though assaulted by his Followers, they punctually obeyed); That, seeing he was the man they sought, they should dismisse, and not touch, the rest of his company; mystically shewing thereby, his sufferings to be our ransome; and his apprehending, our freedom; He, in the yeilding up of himself, yet taking most tender compassion (as S. John observes) of his poor sheep; *Jo. 17. 12.* That, though they might be scattered, yet none of those, whom his Father had given him, might be lost, by falling into that storm which he well saw, (now all the Powers of Hell were let loose) that none could withstand but himself; and that Satans sitting them at that time would have turned to the ruin of their Faith; and all of them bin, if not as Judas, Betrayers, yet Denyers of him. For, if Peter, when at free liberty, and only asked the question by a Maid, did so; what may we imagine would he, or the rest have done, under Restraint and tortures?

Yet the Disciples well acquainted with this his omnipotency on several occasions, and strongly animated also by seeing the former sudden Prostration of his Enemies, had so much courage as to draw, and ask him leave, to use the few Swords they had in his defence; and Peter had such an hasty Valour also (according to his usual zeal, and late promise to our Lord) as, without expecting an answer, he made a blow at one of the High Priests servants (one of the forwardest of the company to lay hands on our Lord, upon his Masters instigations) thinking to have cleft his head in sunder with it. But our merciful Lord diverted it onely to the lopping off one of his ears, which had too facilely received his Masters wicked commands; and then presently, compassionating this mischance, desired permission of his Enemies thus far as to touch him, and let it on again. Thus returning good for evil; and preventing the accusation of any resistance or harm done by him, or his, to the Ministers of publick justice; as also, in this, demonstrating his love and charity to these his Enemies, as he had before his power over them.

After

§. 23.

Gen. 9. 6.

After which turning back towards Peter, he bad him to put up his Sword ; telling him those that used it ( i. e. without a just Commission ) as he then did, and especially against the ordinary Ministers of the secular Powers, and of Justice ( as those sent then to apprehend him were ) should incur the old *Lex talionis* mentioned in *Genesis*, and perish by the Sword. Adding also, that he needed not his, nor any others, defence ; having at his command more than twelve Legions of Angels ( and, had he pleased to have opened theirs, as he did the Servant of Elisha his eyes, they might have seen all these celestial Armies now environing him ; but what needed this, when they saw the late powerful effect of his breath only, in the pronouncing of two words, enough, had he pleased, to have unmade the whole world, as also it was made only with a word ). After which, he concluded his speech with those gracious words, full of patience, humility, and resignation ( after his usual manner ) to the good pleasure of his Father : *The cup, that my Father hath given, or appointed me, shall not I drink ?* And, if I now make such a rescue, *how shall that, which is written of me, be fulfilled ?* Taking care that not one syllable of his Fathers good pleasure, declared in the former Scriptures concerning him, should fall to the ground ; and accepting these his sufferings, with all willing submission, not as from the hands of the Enemies, but of his Father.

§. 24.

After this addressing his Speech to the chief Priests and Captains of the Temple and Elders, that were come to apprehend him, *Luk. 22. 52.* he expostulateth with them ; thereby to reduce them to some remorse of their fact, why they came against him thus by night, as against a Theif, and a Robber, and one that sought concealment, who indeed was not a Destroyer, but the Saviour, of mankind ; and who conversed amongst them all the day publickly in the Temple ; at what time they had nothing to say to him. Then presently as it were recalling himself from this arguing with ungrateful men, and resuming the sweet contemplation of the divine preordination : *But*, saith he, *This is your hour.* Intimating that, only by the divine Dispensation, and his own full consent to it, the Powers of Darkness were now let loose upon him ; and these their wicked Instruments licensed to act in a time suitable to their designs.

Luk. 22, 53.

§. 25.

So our meek Lord patiently yeilded himself into their hands ; who took and bound him, their first Dejectment and fears now serving only to increase their present fierceness, and rougher  
usage



usage of him, as imputing their former prostration to a feat of his Magick or black Art, able to play some pretty pranks, but too weak to do them any real mischeif or affront. But, *indeed*, this only Son Isaac was bound by his Father, not them; in obedience to whom, and thirst after the Redemption of mankind by it, this Lamb of God offered himself to be Sacrificed on the Altar of the Crols the next morning, and thus freely yeilded up his liberty into the hands of sinners.

With this rough usage of theirs the Disciples much dismayed and terrified, now forgetting their resolute promises formerly made him, all fled away for their safety, at least to a competent distance from these Troops. And that prediction of our Lord, but some hours before, was fulfilled *-venit hora, ut dispergamini unusquisque ad propria, & me solum relinquantis.* §. 26.  
Jo. 16, 32: Onely a young man, lodging in some house adjoining; that, awaked with the noise, arose out of his bed, and throwing a sheet loosely about him, came forth to see what such tumult meant, had the courage to follow our Lord; and so was laid hold on by them; who leaving his sheet in their hands escaped away naked; a lively preresentation of our Lords escape from them (after their stripping him of his Garments) that was to be three dayes after, at his Resurrection, leaving his Syndon behind him.

Now it must needs be very late and drawing toward Midnight; considering it was already night when Judas went forth from Supper to gather his body together *Jo. 13. 30.* After which followed our Lords long Farewel Sermon made to his Disciples *Jo. 13. 31. &c. to the chap. 17.* and Prayer for them after it; *Jo. 17.* his journey to the Garden about a mile off; his prayers and Agony there, and his Disciples there falling a sleep; and all the Circumstances of his Apprehension; and the young mans rising out of his bed. The night, it seems, though the Moon then at the full, was much overcast and dark, futable to the work. Thus bound they joyfully led away our Lord, through the valley, into the City, now silent and quiet: and carried him first to the house of Annas, probably in the way to Caiphas his Pallace, and he a great Encourager of the design; and some think that Judas there received his reward; his treason having now given them full Possession of his Master. Annas also, though some years before deposed from the office of High Priest by the Roman Governour, who in those daies disposed of it yearly, as seems to be implied by those words: *Jo. 11. 49. Caiphas being*

*High Priest that same year, and Luk. 3. 2. Annas and Caiphas being the High Priests [ i. e. by turns ] ; or after what time he pleased, yet still retained the title, Luk. 3. 1 ; and still had some special interest and sway in it, from Caiphas's marrying his Daughter ; and from his having a son also, Eleazer, that had born the same office before Joseph. Antiq. Jud. lib. 18. cap. 3. Who was also a cheif Member of the Council then met in Caiphas's Pallace, and likely was called on to accompany them thither. The officers also might have had order to House our Lord as soon as they could, for prevention of any tumult or resistance.*

§. 28.

None appearing, without any longer stay made there, Our Lord in the silent night was conveyed to Caiphas his Pallace ; where ( as hath bin said ) the Council, the High Priests ( those being alwaies after stiled so, who at any time bore that office, frequently changed ) Scribes and Elders *Mark. 14. 53.* assembled together, expected them. Our Lord being set before them, the High Priest, instead of producing a charge against him, and hearing his Defence and Answer to it, fell on Questioning him about his Doctrine, and his Followers, ( whom, as they had said elsewhere, *Mat. 22. 16.* they knew free to speak truth ; and, as to this, regarding, or fearing no mans Person ) to see what he would confess ; and, if confessing any thing liable to their censure, thence to draw up an Indictment ; when as indeed this seemed very great oppression, to apprehend, bind, make a man a Prisoner, and bring him before the barr of Justice, there to gain from him something, for which to question him. Our Lord, having many times before bin thus examined by them or their order, who he was, who sent him, what authority he had, &c. answered them briefly ; That, both for Doctrine and Disciples, they had seen who these, and heard what that, was ; ( and indeed if the latter, his Doctrine, good, the more Disciples the better ) ; That he had taught publickly in the Temple, and in their Synagogues, and in private said nothing, but what abroad. That therefore, if he were any way faulty in sowing Errors, or plotting sedition, they might have enough to bear witness of it, and upon their legal testimony, proceed to condemn, or acquit him ; and therefore that they should not ask him, but ask them that heard his words, and saw his actions ; even amongst which were many of themselves, that then sate on the Bench, or stood before it : and amongst these the very Officers, sent formerly by them to apprehend him. Who indeed throughly convinced of his Innocency and Sanctity, had returned



returned to them with a *Never Man spake like that man.*

§. 29.

Our Lord thus, by a prudent declining any new account of himself ( whom his great thirst to dy for mankind made little solicitous to plead for his life ) much disappointed the High Priests expectation ; and breifly thus referring his cause, as was just, to the testimony of others ; one of the officers, which stood by him, struck him over the face in the presence of all the Court for answering the High Priest in that manner. To whom our Lord ( whose patience here none can rightly measure who doth not well consider his person and power ) meekly replied ; That, if he answered well, there was no cause he should be stricken for it ; or, if ill, not stricken by him, who was only to bear witness of the evil, and leave the vindication of it to the Judge. Thus when he suffered ( as S. Peter observes *1 Pet. 2. 23.* ) he threatned not ; and we may imagine, with great charity said this to reduce that poor Wretch to a sense of his fault : And it is a wonder, that herein those Judges, or some of the Assessors, did not prevent our Lord in the censure and castigation of such a wicked and impudent act.

Our Lord having thus appealed to witnesses and the testimony of his Auditors concerning his Doctrine and conversation ; These were at that time of the night, not prepared, but looked for. And many they found, but, as it ordinarily happens in lyes, their witnessings did not agree well together, nor inferred the Crimes to be Capital. These, standing up in the Court, spake vehemently against our Lord ; and as fast as they spake contradicted one another, and destroyed each others testimony. *Defecerunt scrutantes scrutinio ; & mentita est iniquitas sibi* ; as the Psalmist. Our meek Lord continuing all the time with most profound silence ; enduring, as the Apostle observes, such contradictions of sinners, unprovoked and as it were unconcerned, to the great wonder of the Council, where occurred such advantages of clearing his cause and Innocency.

§. 30.

At the last two appeared ( some think, by the *assurgebant* in S. Mark, *chap. 14.* that they were also two of the Assessors ) that pitched both upon the same matter ; and this bearing the shew of an high Crimination ; his threatning to destroy and demolish their Temple ; which also they reproach'd him with when he hung upon the Cross, *Mat. 27. 40.* at the very time when indeed they themselves were dissolving the Temple he spake of. But these also, in reciting of his words, varied, as from the truth of what our Lord said, so from one another. One testi-

§. 31:

fyed, that he said absolutely he would destroy it : *Destruam* ; *Mark.* 14. 58. The other, that he could, or was able to destroy it, in the space of three dayes. ( *Possū destruere* *Mat.* 26. 61. ) Whereas his words were, neither *destruam* nor *possum destruere*, but *Solvite*, Destroy ye ( as now indeed they were about it, and his *excitabo* not long after to follow it ). One witnessed in general, That he said, he would destroy the Temple ; but then, he might mean some other Temple ; as indeed he did, the Temple of his Body : but the other, that he said he would destroy the Temple made with hands, that very Temple of Jerusalem ; and that, in three daies also, he would undertake to build it up again ( *reædificabo* ) ; whereas his own words, speaking of the Resurrection of the Temple of his body, was *excitabo*. Thus they urged against him *things that he knew not* *Psal.* 34. 11. and laid to his charge things that he never meant. But, then, his saying, he was *able to destroy it*, seems only a vaunting and vain-glorious speech, not deserving death or bonds : and, if he said further, that he would do it, this argued only a malicious intention where no possibility of acting. Words they were also spoken some years before, without attempting any such thing in the least afterwards : Nay one of his valiantest acts, and wherein he most shewed his power was quite contrary to it, the cleansing of the same Temple from any profanation of it, in the least manner, even in the outward Courts thereof : of which there wanted not Witnesses many, who suffered by it. But, making the worst we can of his saying ; yet, when the witnesses added the following words also, that within other three daies again he would rebuild it, the one I hope, if they held him such a Miracle-worker, would make amends for the other ; and sure he would not after pulling down rebuild it, but to build it better ; and his good intention in reedifying it, may balance, if not disprove, a bad one in demolishing it. But, alas, these words ( now in the scarcity of any other solid accusation so aggravated ) were before, at the time he spake them, even according to the Jews understanding them, only slighted as a vain brag, and not thought liable to bear an action : they then replying to him, that he spake impossibilities ; for that a Temple, that had been before forty six years in building, could not by one person so speedily be pulled down or reedified. *Jo.* 2. 20.

Though this was the greatest matter these Witnesses in the Court had to say against our Lord, the High Priest well saw the slightness



slightness of it; and therefore, though here the only alleadged, not a word was said of it ( for shame ) before the Roman Governour Pilat, which would but too apparently have betrayed their empty and causeless malice. But our Lord, all this while that such things were tumultuously objected, remaining collected, and silent, the Judge seeming well satisfied with what was laid to his charge, and observing our Lords resolute silence, stood up; and asked him, whether he did not hear what they urged against him? why he answered them not? and what he had to say for himself against such mighty accusations? As if he had forgot that, for the last words he spake for himself, he suffered him to be stricken over the face.

But our Lord, thus provoked to speak and plead for himself, continued still silent; and that for many good reasons. First silent, because the witness, contradicting and destroying its self, needed no further confutation by him. Silent, out of the highest Prudence and Pity to his Accusers and Judges, where he foreknew his speaking could have no good Effect upon their malice, but rather served to increase their Guilt. Silent again, to shew the perfect moderation and Mastery of his Passions, and a most entire Resignation to his Fathers will, to leave us an example herein, saith S. Peter, 1 Pet. 2. 23. *Tradens se Judicanti illum injuste.* Silent upon higher grounds yet 1 Pet. 2. 24. *Heb. 9. 28.* Now were laid on him all our iniquities, *Esay. 53. 5.* Now was he, who knew no sin, made sin and made a curse for us, because out of infinite love he would be so; *Oblatus est, quia ipse voluit.* Now he presented himself before Gods justice in our stead, and who were most notoriously guilty of whatsoever he was accused, Whether blaspheming, Destroying Gods Temples, or whatever else, and had all reason to stand speechless; -- *Languores nostros (saith the Prophet) ipse tulit, & dolores nostros ipse portavit; quasi leprosus, & percussus a Deo, & humiliatus; vulneratus propter iniquitates nostras: attritus propter scelera nostra; disciplina pacis nostræ super eum: sicut ovis ad occisionem ducta; & quasi Agnus coram tondente se (the shearers stripping him not only of his clothes, but his life) obmutescens, & non aperiens os suum; quem, propter scelus populi sui, percussit Deus:* As the Prophet at large describes there his condition *Esay. 53.* And so we ought to imagine him now putting himself in our stead before the Tribunal of his Eternal Father: and, without justifying himself at all, speaking to him, with a love far transcending that of David 2 Sam. 24. 17. Though I have never sinned nor done wickedly

edly before thee, yet, for what these my Brethren have done, let thine hand, I pray thee be not against them, but against me. And so silent and without any Defence of himself, for what could he say for us, or in our Defence, but only confess our guilt? offering himself to Gods vindicative Justice for all our Blasphemies, Treasons, and affronts, done to this divine Majesty ever since that of Adam's; and, amongst the rest, even for their sins also, that thus unjustly persecuted him, with the same Deprecation for them now, as on the Cross. *Dimitte illis Pater: Non enim sciunt, quid faciunt Luk. 23. 34.* Lastly silent, obediently to fulfil what all the Prophecies had so punctually foretold of him. For at this time it was, that all those doleful complaints occurring in the Psalmes and elsewhere, concerning his innocence, and suffering mute, and not replying, were exactly and perfectly verified. -- *Surrexerunt Testes iniqui; quæ ignorabam interrogabant me, - Posui ori meo custodiam, cum consisteret Peccator adversum me. - Opprobrium insipienti dedisti me. - And obmutui & non aperui os meum, quia tu fecisti. - Qui inquirebant mala mihi locuti sunt vanitates, & dolos &c. Ego autem tanquam surdus non audiebam, & sicut mutus non aperiens os suum. And - Factus sum sicut homo non audiens, & non habens in ore suo redargutiones, Ego in flagella paratus sum, & dolor meus in conspectu meo. Quoniam iniquitatem meam [That of the whole world taken upon me] annuntiabo, & cogitabo pro peccato meo [i.e. meorum.]*

*Psal. 34. 11.*

*Psal 38. 2. 9,*

*10  
Psal. 37. 13.*

§. 34.

This silence as the High Priest much wondred at, so he little imagined the reason of it, seeing the great advantages he had of a Reply. And, convinced already without his Plea, of the vanity and contradiction of the accusation, deviseth another way that might succeed better, and being the main matter upon the stage, that had bin many times, undoubtedly, heard from him; and which, either affirmed or denyed, must equally ruin him; And, that he might no way be defeated by his silence, he solemnly adjures him by the living God (a custome amongst the Jews in their Courts, where wanting some other Evidence, see *1 Kings 8. 31. 32. Numb. 5. 19. 1 Thess. 5. 27.*) to declare then openly, whether indeed he was the Messias, and the Son of God. Which if he now denyed, having before professed it, he might pass for a grand Impostor, and Deceiver formerly; or, if he confessed it, with the Court it amounted to blasphemy, and the punishment thereof Death; and which the divine Wisdom then so ordered; That, what our Lord had so often declared in his life and confirmed with Miracles, he might also



also witness before all the world at his Death, and seal this great truth with his blood for the greater confirming of true Believers, and greater conviction of all Opposers at the day of Judgment.

Thus therefore our Lord presently confessed openly what he was, without those qualifications, with which formerly he was wont sometimes to veil it, thereby not to prevent or anticipate his sufferings: His answer, there, *Thou sayest that I am*, being amongst the Jews a modest way of Affirmation concerning a thing that includes some self-dignity or commendation. Thou sayest that *I am*, being as much, as, thou sayest that which *I am*. See the same language used by our Lord before to Judas *Mat. 26. 25.* and the High Priest his renting his clothes for Blasphemy shews our Lords Answer to be understood as a clear confession. Therefore S. Mark puts instead of it more briefly, *I am*. And it may be here observed, that, when as he said the same thing often in his life time, and they upon it had charged him with blasphemy; and so went about to stone, and kill, him see *Jo. 5. 18. Jo. 10. 32. &c.* He there confuted them, and stopped their mouths by many proofs, that this was no falsehood or blasphemy; viz. by his so many miraculous works; by the Testimony of the Holy Baptism; by the immediate testimony of his Father from heaven; lastly, by the infallible Scriptures, calling those Gods to whom God had given some extraordinary commission or authority; whereas himself had received beyond them such a Plenitude of Sanctification, appearing by the Descent of the Holy Ghost upon him at his Baptism, by the Purity of his life, and Doctrine, and mighty works; see *Jo. 5. 20, 21, 33, 37. the 10. 33, 37*: yet here, at their crying Blasphemy, he repeats no such *defence*, notwithstanding all the Nation could witness the truth of it; but retireth again to his former silence, as loath to disappoint their purpose now his hour was come.

§. 35.

Only in great pity and charity to his impious oppressors, and to remove the scandal taken at that which ought to be infinitely admired, his present voluntarily-assumed humiliation, he modestly tells them, that, although these titles, he owned, might seem somewhat diffutable to his present low condition; yet one day their eyes should behold this now so mean a Son of man exalted to sit on the right hand of Power, as David had foretold of the Messiah: *Psal. 109. 1.* [which Messiah his sitting on the right hand of Power, and so being Davids Lord, the Pharisees could not reconcile with the Messiah being also Davids

§. 36.

Son,

Son, when our Lord asked them this question *Mat. 22. 44.* No more than they could now his bonds with it] and that they should also see him come in the clouds of heaven, as Daniel had foretold of the Messias, *Dan. 7. 13.* to judg the world, and even them his then Judges. Of which he had also in his preaching told his auditory many times before; see *Mat. 16. 27.* Where advising them not to mind the gain of this world, but to save their poor Souls in the next, *he tells them that the Son of man* ( for so he stiles himself also there ) *shall come in the glory of his Father* [ which shewed him the Son to another, higher than man ] *with his Angels; and then reward every one according to his works.* And this his premonition, here given to his unjust Judges, shall again bear witness against them in that his day of Judgment; when, saith the Prophet Zachary *chap. 12. -Aspicient in eum quem transfixerunt.* And *Ecce venit in nubibus, & videbit eum omnis oculus, & qui eum pupugerunt,* saith S. John *Apoc. 1. 7.* Nay, *a-modo,* saith S. Matthew *chap. 26. 64.* very suddenly, within three daies after his saying this, they should see the beginning of this his Exaltation and Glory. -*He being exalted by the right hand of God,* ( saith S. Peter *Acts 2. 33.* after his Resurrection, and Ascension ) *hath shewed forth this ye now see, and hear.* In which speech of our Lord, thus standing at the bar, we may observe that his singular modesty was accompanied with a great freedom, Authority, and Majesty. Nor had their treatment any way daunted him, or remitted the resolution, and courage, belonging to an innocent person, to the dignity of his office, and to the necessary confession of truth, as appears in his whole carriage; at his apprehension; --*Are ye come out as against a Thief, &c. I sate with you teaching in the Temple, &c.* And here, at his appearance before the High Priests and Jewish Courts; *Askest thou me? ask them that heard me:* And afterwards before the Roman Governor: *sayest thou this of thy self, &c.* And, *for this cause come I into the world &c.* And every one that is of the Truth heareth my voice. And, *Thou couldest have no Power against me, but what is given thee from above.*

Jo. 19. 11.

§. 37.

But this forewarning them of his Exaltation and judgment to come, which should have struck some fear into them, ( and in which his Servant S. Paul had better success *Acts 24. 25.* ) their malice made also ill use of; and improved it so much more to compleat his blasphemy; And presently the High Priest fell a rending his clothes; ( as it was the manner in such a case, to rend their vest before, with both their hands, from the



the neck to the middle ) and said, there was now no more need of witnesses, ( who well knew, how little they besteaded him ); that he had sufficiently condemned himself. The rest also of his Assessors charged him with blasphemy ( themselves, in this, blaspheming ); and that for this he merited death ; and so delivered him into the custody of the High Priests Officers till the morning, which now approached, it being now after Cock-crow ; and raised the Court. See *Luk. 22. 26. Mat. 27. 1.* Or, if some of our Lords Judges may be thought to have sate in consultation the rest of that night ; yet our Lord was removed from before them, and remitted to the Officers custody till a fuller Assembly of the next morning should determine their further proceedings.

§. 38.

Our Lord thus left in the Officers hands, let us now return and see what becomes of his poor Disciples. It was said, that after the Sword drawn, and Malchus his Eare cut off, and our Lord apprehended and bound, all of them fled : but St. Peter, and another Disciple, by the advantage of the darkness of the night, followed the Troop at some distance [ which other Disciple seems to be S. John, because he relates the matter so punctually, and conceals the name, as he useth when speaking of himself. As for that Disciple's being known to the High Priest, I conceive he might be so without the High Priest himself ( but onely some of his Family ) having familiar acquaintance with him ; or without the High Priest's knowing any thing of his Discipleship to Jesus ; or also, with his connivance at it, our Lords Disciples having as yet given the High Priest not the least offence : and this also makes it the more probable, that Zebedee his father seems to have bin, according to his condition, a wealthy man, as may be gathered from his wives ( perhaps after her husbands decease ) being one that accompanied Mary Magdalen, and the wife of Herodes Steward, wealthy persons also, whom God had provided for this purpose, in ministring to our Lord's necessities in his travels out of their substance ; as also after his death in providing costly spices for embalming him ; See *Mat. 27. 55. 56.* compare *Luk. 8. 2. 3.* And this also might be some reason of her confident request *Mat. 20. 20.* of having her two sons more highly preferred in our Lords Kingdom ; and lastly, of our Lords recommending his mother to John, as for other reasons, so because he was better able to provide for her ; and perhaps, as having also an house in Jerusalem *Jo. 19. 27.* --but be this as it will ].

H h

Those

§. 39.

Those two Disciples followed our Lord to the High Priest's gate. And the other Disciple pressed also into the Pallace with our Lord and the Guard *Jo. 18. 15*; but Peter, perhaps more timorous for the Exploit he had done in the Garden, stayeth without till his companion, speaking to a woman the Portress, brought him in, which made her presume him a Galilean. Peter, thus entred, presumed not to go up into the Court where the Council sate on the trial of our Lord, as probably the other Disciple did; but stayed below amongst the servants and officers at the fire in the Hall or Court of the Pallace, *Mat. 26. 69. Mark. 14. 66.* warming himself, and expecting what would be the end, *Mat. 26. 58.* When the Maid-servant, the Portress, remembering who brought in Peter, and probably the discourse of the company then being of our Lords apprehension, and Followers, said unto Peter before them all: Art not Thou also one of this mans Disciples *Jo. 18. 17*? Peter much amated hereat denied it; and said he was none of his Disciples, he knew no such man, nor understood what she said; and after, taking an opportunity, withdrew himself from them into the Porch, perhaps, intending to have gone clear away; but, the gate being shut, he thought it not best to discover his fears, but return again into the Hall and former company; where doubtless he heard talk of the severe proceedings against our Lord in the Court. Meanwhile, he being absent in the Porch, the Cock crew, and gave him a fair warning of his fault; but his troubled thoughts took no notice of it. There he had not staid long but another Maid said of him to the standers-by, that he was one of the company that was with Jesus. But he denied with an oath *Mat. 26. 72.* the second time, that he knew him. Near upon an hour after this, some others of the company again began to compass and question him saying; That surely he was one of them, for his speech also bewrayed him for a Galilean. And, which was the worst of all, one of the High Priest's servants a kinsman of his whose ear Peter had cut off, pressed him yet closer, saying, *did not I see thee in the Garden with him?* Here, having cause to fear, his assaulting the High Priests servant and making resistance to Authority might also come into Examination, still in more distraction he began (saith St. Matthew) *execrari & jurare*, that he knew not the man; and presently the Cock crew again. And upon it our Lord by this time, after the Court was risen, being brought down by the Officers into the Hall, looked back and gave a glance upon Peter.

Upon



Upon which, our Lord's words also came into his remembrance, that, before the Cock crew twice, he would thrice deny him. And as fast as he could getting out of the Pallace with the crowd, after the Assembly dissolved, he now had liberty to ease his wounded mind; and so fell a weeping bitterly; both for his great fault, though, not of betraying, as Judas, yet of denying and forewearing such a Master; and for his great presumption, in so rashly promising what he saw, when left to himself, and Jesus taken from him, he was not able to perform. Now also came fresh into his mind, on the other side, the great love and affection his Lord had shewed to him and the rest, in his fare-well-Sermon to them, and Prayer for them; in his telling them of the present danger, and requesting them to watch and pray, when also, carelessly neglecting him in his terrible Agony they fell fast a sleep; again in his freely meeting the Troops and delivering up himself to procure their dismissal, lest some ill should happen to them; his own rash venturing into the Court, where few bring away the innocency they carried thither, and the state and over-awing of great persons, and the flattery of them by Inferiors corrupts mens manners; his being daunted (who before so stoutly drew his Sword against an Army) with the questioning not of a Court, or the Magistrate, but only by a silly maid-servant; his not only denying his Lord, but fixing it too with curses and oaths; his taking no warning, nor thinking of our Lord's admonition, when, as it were on purpose, being gone apart, he so distinctly heard the first Cock-crow; nor when, the last, had not his dear Master turned himself about and cast an Eye upon him. But then the infinite Graces and love and sweetness he discovered in that look (all which upbraided his unkindness); the posture he left that innocent Lamb of God in, surrounded with, and ready to be torn in peices by, so many Wolves; and also his leaving him so, and hasting to save himself: all these, we may presume, so galled and wounded him, as that, had not the High Priests Gate bin shut upon him, he would now have reentred to recant there publickly his former act, and run through all hazards whatever with his dear Lord. But the divine Providence had appointed this, for one of our Lords sufferings, the clear desertion of all his Followers, and that he should tread the Wine-press alone.

Yet something may be said on the other side in the lessening of the lapse of this prime Apostle. That his love and courage

seems to be greater than most of the rest; in his following his Master to his trial, and venturing into the High Priests Pallace, when it was he that just before had cut-off the ear of his servant. In his denial, its being without any great scandal, not in publick, but to some idle people standing about a fire, and meddling with a matter of no concernment to them. In that it was done upon a suddain surprisal, not done with premeditation, or put to any formal Trial of his fidelity; and where perhaps hazarding also the reputation of the other Disciple that brought him in might run in his mind, and much more his being questioned for Malchus. And, as it seemed a shame to deny our Lord at the accusation only of a poor Maid-servant, so it might seem a thing of no great consequence to confess him before such a mean person. But, which is most to be noted, he denied not that Jesus was the Messias, or the Son of God, he renounced no part of his faith; no such thing was he asked; nor, if put to it, would he ever have denied it: but he denied only his knowledg of, or acquaintance with, such a person. Lastly, the Fall of this great Apostle God permitted, besides for the aggravation of our Lords sufferings, by his cheifest Disciple denying, as another of them betraying, him, for many other good ends: As, to beget a perfect humility in him, a little before too confident of himself: to shew us, what frail things we are, the best of us, when our Lord leaves us a little to our selves, and hath not his eye upon us: To comfort poor sinners in their great miscarriages, since the greatest Saints, as David, and Peter, have had their falls: To shew the infiniteness of Gods mercy to Penitents in his pardoning such great offences; and that to persons most obliged to him, and from whom he had reason to expect the greatest fidelity: Lastly, to teach Peter the cheif Pastor of his sheep the more compassion to sinners, in reflecting on his own infirmities and faults; and to bear with those who are tempted and fall, in as much as himself stood not, when he was so.

§. 42.

What became of the other Disciple no mention is made. 'Tis probable, that, better acquainted with the house he went up into the Court, and was present at our Lord's trial, and seeing the severe proceedings against him, after the Council rose, quitted the Pallace with the rest, where he saw was no safe staying any longer for any friends of Jesus: when also he might take Peter, presently after his third misadventure there, along with him.

Now,



Now, to return unto our Blessed Lord committed to the custody of the High-Priests Officers and Servants until the morning, and the reassembly of the Council in the same place, in a fuller body. These Officers one would think, since the time that being sent to apprehend him they returned to their Masters with a *Nunquam sic locutus est homo, sicut hic homo*, should now have treated him with some ordinary civility, especially no final sentence being yet passed upon him; and the Judges being to reexamine his cause the next morning. The ear also our Lord restored but two or three hours before to Malchus, and his reprehending Peter for his cutting it off, might not have bin so soon forgotten by them. But indeed now was the Power of Satan and of Darkness, and his chain never so much loosened as at this time, before the approaching ruin of his kingdom; who therefore ceased not by all those his Instruments to act his utmost malice, nor to suffer our Lord to rest one minute.

The Ministers therefore having as yet no order for the executing of any higher corporal punishment, and because our Lord also was to proceed *gradatim* through all sorts of sufferings, instead of indulging him or themselves any repose (in which our Lords servant S. Peter was more civilly used *Acts* 12. 6.) after their watching all the fore-part of the night, compals him about in a ring; and, notwithstanding his modest silence no way provoking them, fall on abusing him both with their tongues and hands, as far as was permitted. They spit on his face (being the greatest note of ignominy and disgrace that was amongst the Jews see *Deut.* 25. 9. where the man was to be used so, that would not raise up seed to his brother; -And *they abhor me* (saith Job) in his typical complaint. *Chap.* 30. 10. *they forbear not to spit in my face*) when his tyed hands also could not cleanse it. They smote him also on the face with the palmes of their hands: They punched and thumped him with their fists: and, by the Prophecies, *Esay* 50. 6. it seems they also plucked off his hair; being not *tondentes* but *vellentes* of this meek Lamb. These Jews also treated him this night as a *Mock-Messias*; as the next day the Gentiles abused him as a *Mock-King*; and, after their cruelty wearied, in this way, and his rare faculty in Prophecy coming into their mind, they remembred a Boys-play to this purpose, and got a cloath and blindfolded him (whereof the Philistines abusing blind Sampson was a Type) and fall on beating him a fresh thus hood-winked,

winked, that he being the Messias, and the Christ, and the great Prophet that was to come into the world, should now so hooded prophecy, and tell them who it was that smote him.

§. 45.

Cruel, and causeless malice! for which of his sweet words or mighty works ( as he once said to you Jo. 10. 32. ) who left heaven to save you, and in whom you never saw fault, and who went about every where doing good ; for which of these do you thus treat him ? And how could the blessed Angels, at least that waited on our Lord, have the patience to suffer such vile wretches, and the dregs of the people, to strike, and spit on their Creator the Lord of Heaven and Earth ? but that they well knew it was the pleasure of their great Master out of his infinite charity to suffer this even for the salvation of those his Tormentors ; and to receive these blows for the satisfaction of their fault that gave them. All this while our meek Lord stood silent, nor was a Reproof found in his mouth : but to those that struck him on the one cheek he turned the other ; and received without reply such derisions, scorns and contradiction of sinners, of which St. Luke intimates, that the Evangelists mentioned only some part. *Et alia multa* ( saith he ) *blasphemantes dicebant in eum*, Luk. 22. 65. and they that could not hold their hands off him before the Judge, what would they not do to him left to their Guard ?

§. 46.

Of all this usage ( as David in Spirit had before drawn it up ) this only Son of God makes in the ears of his Father this innocent complaint : -- *Neque iniquitas mea, neque peccatum meum, Domine ; sine iniquitate cucurri & direxi -igne me examinasti, & non est inventa in me iniquitas* Plal. 58. 5. *Non locutum est os meum opera hominum : & propter verba labiorum tuorum custodi vias duras.* -Plal. 16. 4. Jer. 11. 19. *Ego quasi Agnus mansuetus qui portatur ad victimam ; & non cognovi quia cogitaverunt super me consilia, dicentes ; mittamus lignum in panem ejus, & eradamus eum de terra viventium.* -Jer. 12. 7. *Reliqui domum meam, dimisi hereditatem meam ; & dedi dilectam animam meam, in manu inimicorum ejus ; & facta est mihi hereditas mea quasi Leo in sylva &c.* -Plal. 68. 8, 9, 21. *Propter te sustinui opprobrium, operuit confusio faciem meam --factus extraneus fratribus meis* [ to my own People, and to my own Followers, affrighted at my troubles ] *& Peregrinus filiis matris meae --opprobria, exprobrantium tibi* [ in all thy merciful designs for their salvation ] *cecidere super me.* --*Sustinui qui simul contristaretur, & non fuit : & qui consolaretur & non inveni &c.* --Plal. 108. 1. &c. *Os peccatoris super*



*super me apertum est, & sermonibus odii circumdederunt me: & expugnauerunt me gratis. Pro eo ut diligenter me, detrahebant mihi. --Et posuerunt adversum me mala pro bonis: & odium pro dilectione mea; non sunt recordati misericordiam; sed persecuti sunt hominem inopem, & mendicum, & mortificaverunt compunctum corde [superadded affliction to affliction]; Ego autem pro eis orabam.*

All these things also were particularly foretold of the Messias by the Prophets. --*Deus aperuit illi aurem* [saith the Prophet Esay chap. 50. 5, 6. to become obedient in all things to the extremity] *Non contradixit: retro non abiit: corpus suum dedit percutientibus, & genas suas vellentibus: & faciem suam non avertit ab increpantibus, & conspuentibus in eum. --Et virga* (saith the Prophet Micha 5. 1.) *percutient maxillam Judicis Israel - & dedit percutienti se maxillam, & saturatus est opprobriis,* say the lamentations of the Prophet Jeremy. *Lam. 3. 30. And - factus opprobrium hominum, & abjectio plebis,* (saith Psal. 21.) and with these insolencies so disfigured the Prophet Esay chap. 53. 2. &c. describes him, that --- *Non erat species ei, neque decor: that viderunt eum; & non erat aspectus ut desiderarent eum.* And again, --- *Quasi absconditus vultus ejus & despectus; unde nec reputavimus eum.* Thus the Prophets. And whatever they said, his obedience was resolved to go through with it, and make it good, without a *contradixit* or a *retro abiit*: and therefore he foretold also to his Disciples several times *Mat. 16. 21. -20. 19. Luk. 18. 31.* a little before his last return to Jerusalem; that all things spoken by the Prophets of his sufferings must be accomplished even to this now acted, his being mocked, spightfully intreated and spit upon: and that they should do unto him as they had done unto the Baptist, what ever things they would *Mat. 17. 12. 13.* And, at his apprehension, his last words to Peter were, after his having told him that he could procure of his Father more than twelve Legions of Angels to his rescue, But (saith he) How then will the Scriptures be fulfilled, that thus it must be? Thus all this night, under these barbarous Guards, whilst they were acting cruelties, he was fulfilling Prophecies.

And well had it bin, if our Lord's sufferings had ended thus; or, that they had carried him hence immediatly to Execution. But these are but the Prologue to much greater cruelties before the final taking away his life, and the Jews their not having power (as now the divine Wisdom had prepared things) of inflicting death served to double our Lords torments; be-  
cause,

§. 47.

§. 48.

cause, as the Jews and the Gentiles were to have an equal share in the benefit of his sufferings and his death, so were they to have in the inflicting of them; that, as on the one side all receive the mercy of being saved by his blood, so on the other none should be freed from the guilt of shedding it.

§. 49.

This barbarous treatment of the Jewish Guard lasted till the morning; when very early, as soon as it was day (saith the Evangelist *Luk.* 22. 66.) the Council met again; and, as appears by St. Matthew *chap.* 27. 1. and *Mark.* 15. 1. in a much *'fuller body,* than over night. The Antients of the people, the chief Priests, and the Scribes, and the *whole Council* (say they) consulted together against Jesus. And, probably, Nicodemus and Joseph of Arimathea were there also; who, St. Luke saith *Mark.* 15. 1. compared with the *2 Chron.* 30. 2. and *Acts* 5. 21. - 23. 50. consented not to the Council and deed of them: God having reserved these here to represent to the rest their injustice; as also to bestow on our Lord so murdered an honourable funeral. Our Lord being already precondemned by them over night, the chief design of their consult now was how to put him to death by the Roman Governour, who had the sole power thereof: this being taken from the Jews not long before *Jo.* 18. 32. so that the stoning of S. Stephen seems rather to proceed from a popular Tumult, than a legal course of Justice. But, had the Jews now bin possesst of this power, our Lords sufferings had bin much abridged: for, so he had bin stoned to Death for Blasphemy, as is intimated by S. John *chap.* 18. 31, 32. see *Levit.* 24. 16. which death would both have prevented all the cruelties afterwards inflicted on him by Pilat, and the Roman Soldiers; and had bin speedily dispatcht; it being neither so dolorous and painful, nor of so protracted a duration; nor so solemn, and conspicuous; and exposed to shame and opprobry, as that of the Cross was: and so also all those sweet speeches, he made upon it, had bin lost. There was a sort of death, the hanging of the Delinquent on a Tree, inflicted by the Jews sometimes under the law upon the special Divine command; and it was the only death, that was solemnly accursed by God: (see *Deut.* 21. 22, 23.) who commanded, when the crime was such as incenst his wrath against the whole Nation, whereof the Delinquent was a Member, that for the diverting this from them they should take such person and hang him upon a Tree before the face of the Sun: and after this take down and bury this accursed Corps before night, that the land might not be defiled



defiled therewith. For this see *Numb. 25. 4. - Josh. 10. 26. 2 Sam. 21. 6.* Our Lords death then being appointed, and offered to Gods Justice for the Expiation of all even the most horrid crimes of the whole world, Jew and Gentile, ever since the fall of Adam, he voluntarily became such a curse for us, and was to undergo this solemnly accursed death; to be suspended on a Tree before the Sun, and taken down, and buried before the Evening; as the Apostle hath observed *Gal. 3. 13.* and cites the place in Deuteronomie for God's pronouncing this particular death accursed.

This then being the particular way of our Lord's suffering death (which the Jews now, in no way at all, could inflict) the Execution of it was left to the Gentile, who more used Crucifixion: that so both Jew, and Gentile, whose sins were equally expiated by it, might have a joint concurrence in contriving it.

§. 50.

Though Pilats sentence for our Lord's Execution was now the main thing wanting and sought for, yet, for satisfaction of the Counsellors absent the night before, and that all the Jewish consistory might have an equal hand in his condemnation and blood, Our Lord is called again before them. And, without producing any accusation or witness to confirm and make it good, here again they require him to tell them whether he was the Christ. To whom our Lord (shewing his prescience of their thoughts) replies, that, whatever he testified, they would not believe; Nor, if he argued the case with them (as he had many times formerly done, see *Mat. 21. 24, - 22. 45. - John 5. 36.* convincing them from the testimony of the Prophets, of John Baptist, of his Father from heaven, of his miraculous works) would they answer him; Nor, upon the truth said, dismiss him (their distemper lying not indeed in their understanding, but in their will): But, however, that they should one day find true, what the Scriptures had foretold of him, that this Son of man, that stood before them now so despicable, and vilified, should hereafter sit on the right hand of the power of God. Upon which speech, they collecting plainly, from this Exaltation spoken in Scripture of the Son of God, that he made himself so, the question was put again to him, now *by them all*, saith the Text, *Luk. 22. 70.* which was over night only by the High Priest; whether, then, he was the Son of God? And the same answer was returned to it now also the second time. Whereupon all pronounced the same sentence as was given over night; and concluded,

§. 51.

that there needed no further witnesses against a Person sufficiently condemned from his own mouth.

§. 52.

Upon this they commanded, that he should be bound again, *Mat.* 27. 2. for, whilst he stood before the Council, his bonds were loosed, according to the custome, *Acts* 22. 30. and so without delay led him away to the Roman Governour Pilat, to request that by his authority the sentence of Death, which his crimes had deserved, might speedily be executed before the great Feast commenced; or any Insurrection of the populacy to his rescue, famed for a Prophet. Though indeed they wanted not other motives of deferring this proceeding (as also afterward Herod did concerning Peter *Acts* 12. 4.) since they could not so well then present him in Pilats Court, nor enter into it for fear of defiling themselves, by touching persons unclean, who were that night to eat the Paschal Lamb. And again, should the persons executed have hung upon the Gibbet so long as was needful, in so lingring a torment, for the finishing of their life, they had continued upon it, some of them perhaps, till the next day, which would have bin a great Prophanation of their highest Feast; but malice is impatient.

§. 53.

In this consult also they prepared many other strong accusations, that might be more specious and current with the Governour, and the Roman Soldiery, than those meerly touching their Law and Religion; such as these: that (besides his blasphemy, and making himself the Son of God, capital by their law; his threatning to destroy their Temple; his breaking the Sabbath and justifying it; his setting himself above Moles, and the Law, and former Traditions; and endeavouring to abolish them &c.) he was also highly delinquent against the Roman-state and the Emperour: had gotten a great multitude of Followers and Disciples, and raised Tumults and Seditions amongst the people, frequently followed by many thousands of them; whom also he feasted; and who had a purpose also to make him their King; calling him (that was born and bred not in the Tribe of Juda, but in the outskirts of Galilee) the Son of David. That his assumed title of the Messias includes also that of a King; that he refused to pay tribute to Cesar: that, having skill in the black art, he deceived the common sort with many miracles; and cast out Devils also with the Devils consent. That, for his ends, though professing great Sanctity, he kept company with prophane and lewd people: lived most what in the out-skirts of the countrey, remote from Jerusalem the place  
of



of Justice, and from the Presidents residence, who might observe and curb his Insolencies. These crimes, I say, and the like, for we may imagine there was nothing in our Lord's actions capable of an ill sense ( as most actions of great persons are ) that the Devil now loosed did not suggest to the High-Priest's malice. And the Evangelists *Mat.* 27. 13, 14. *Mark.* 15. 4, 5. say, that they accused him of many things, in so much as the Governour questioned our Lord, continuing in a constant silence; whether he did not hear how many things they witnessed against him.

Whilst such accusations were designed, before the Council arose, comes in Judas, now as much tormented in his conscience, as he was over-night pleased in his sin; to whom then by Satan were presented many plausible imaginations to induce him to so foul an Act. As that he should remain undiscovered; therefore went he at some distance before the band, and, as a servant, did reverence to his Master: that our Lord could suffer nothing by what he gained, but at pleasure, as formerly, could withdraw himself, and escape; therefore some think, he bad them look that they held him fast: or, that in any trial his innocency, and doing all things well, whom none could truly accuse of any sin, would easily free him: or, if finding some injustice in the Court, the people at least so taken with his Sermons and miracles, would quick'y rescue him. So the Devil at first by diminishing the fault enticeth men to commit it: but, when done, by as much aggravating it to their sight, strives to usher in a second and greater sin, Despair, and to shut the door to pardon. God, before sin, is represented by him all mercy; after it, all Justice: and contrary to this worketh the Holy Spirit; deterring us before by Gods purity, and Justice, from so vile an act; but, after it, inviting to repentance and reformation.

§. 54.

He, then, having heard, or perhaps seen, how far they had proceeded against his innocent Master, sentenced him to dy, and were now carrying him away to Pilat to procure the Execution; now too late repenting himself of his horrid fact, brought back to them the money he had received of them but a few hours before; and told them, he had grievously sinned in betraying innocent blood. Which was thus ordained by divine Providence, after the opposition made before by those two upright Counsellors Joseph and Nicodemus, that these his Judges might also reflect on their own crime, by Judas his con-

§. 55.

feffing his, in their condemning that innocent blood, he had betrayed. But they, regardlessly, bidding him to look to his own faults himself; and asking what his infidelity to his Master was to them, hastily repelled him from before them. *What is that to us?* say they *Mat. 27. 4.* Yes surely, something 'tis to you; for besides that you Preists are the Physicians of sick souls, to whom poor sinners repair for your Spiritual Counsel, and making their attonement and reconciliation with the offended God, you may remember, that you are the persons that hired this poor Wretch to commit this sinful Act: or, if he did well in it, your charity stood engaged to pacify and assure therein his troubled conscience.

§. 56.

Judas, receiving no consolation or thanks from them, nor seeing any hopes of their relenting, or dismissing his Master, and they rejecting also the mony which he would now have bin glad to have refunded for his Masters ransome, he presently went and threw his poor recompence of his wickedness in the Temple, where their Officers might find and dispose of it; and so went and hanged himself, to get out of his present pain: (thus dying the accursed death before (spoken of) not able any longer to endure the goads and pangs of his conscience, setting before him the innocency of our Lord, the dignity of his person, his love and affection to him, in great humility washing his feet, but last night at Supper, so requited; all our Lord's sweet Sermons, and charitable actions, unworthy of such a treason; lastly, the divine vengeance; and those last words of our Lord concerning him at Supper, *Mat. 26. 24. Filius quidem hominis tradetur, sed vae homini illi: bonum erat illi, si non esset natus homo ille &c*; for the Devil, we may imagine, suggested whatever might more swell his Despair. Here was a most bitter Compunction for his sin; repentance and confession; and that publick; lastly restitution; and all too little, for him, who had done such despite to the Spirit of Grace, and was now fallen into the hands of the living God; *Heb. 10. 29, 30.* and a fearful expectation of Judgment and fiery indignation: *Cap. 10. 27*: which spirit now having abandoned him, all such his relenting could not be sound, sincere, or acceptable to God; but like that of Esau; not finding place of a [right] Repentance, though sought carefully with tears *Heb. 12. 17.*

§. 57.

After his having thus made away himself, the divine vengeance also pursued him further, which seems to be pointed-at by the Psalmist, *Psal. 108. 18. Intret Maledictio sicut aqua in interiora*



*teriora ejus.* For his body, thus hung up, burst in peices, and his bowels, so void of compassion to the persecuted Innocent, were ejected and emptied out of his body; full of stench, and corruption, and most noisome to all that approached and beheld it. Which strange and sad accident also could not but be presently diffamed and spread abroad; and might have bin a second warning to those others, Actors in this Murther, so to prevent that unparalleled Judgment that shortly after followed upon the whole Nation; in which also by Josephus this is noted as one of the greatest Roman torments used towards those poor Jews, who fled to them for mercy, that the Soldiers frequently ripped up their bowels for swallowed Gold.

His money, thrown down in the Temple, afterwards the cheif Priests took up, for none else might touch things dedicated. And, because it was the price of blood, (though themselves were the Purchasers of it) their devotion thought not fit to put it into the Treasury of Holy things there; God having prohibited less scandals than this to be brought into the Temple; *Deut.* 23. 18. and not permitting David, because a shedder of blood, though such as ought to be spilt, to have a hand in building it: they resolved therefore to dispose of it some other way; and the divine Wisdom so ordered it, that they should lay it out upon land, a known peice of ground, that, ever after called the field of Blood, might perpetuate the memory of their wicked fact. This ground they designed for a burying place for strangers, such Profelytes of the Gentiles as much resorted to their solemn feasts (their buryals generally being out of the City): a type of Christs blood benefitting those strangers, whilst they that shed it lost their share in it, *Nec introierunt in requiem ejus*; and a type of the Gentiles now admitted, by the Purchase of that blood, to be joined, and to take their everlasting rest and repose with his former people, the Church of the Jews. All these particulars we have, punctually foretold by the Prophet Zachary, *Zac.* 11. 12, 13. both the just summ of the price *thirty Shekels or pieces of silver*; and the *vileness* of it exaggerated; being the value of a Servant, in case his Master was any way deprived of him *Exod.* 21. 32; and the *projection* of this money in the Temple; and the *disposing* of it to a Potter; (yet had not these learned men, that fulfilled it, light to discover it). To a Potter, i. e. one that traded in vile and cheap ware, which shewed the summ fit for a very mean purchase. The field, it seems by the price of it, was some neglected place perhaps

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perhaps where potsherds were cast out, as *Montetefaceo* at Rome ; or, where clay was digged for pot-making ; and it was ever after by the people called the *field of blood*, for a Witness against the cruel purchasers ; but also, as it seems by St. Peters words *Acts* 1. upon this account, that Judas chose the same piece of ground, wherein to make away himself, and where his bowels and blood, by the divine Justice poured out before our Lord's, became such a loathsome and offensive spectacle to the beholders.

Now, to return to the High Priests. They, and the Scribes, and the Elders, the whole Multitude of them saith S. Luke *Luk.* 23. 1. not spending much time in consultation concerning a matter long before resolved, betimes in the morning *Jo.* 18. 28. led away our Lord, thus condemned and bound, to the Roman President's Pallace, and delivered him up into the hands of the Romans. And so were they themselves afterwards for it, the whole Nation, led into captivity by Titus ; their City destroyed, a thing sadly foreseen, and deplored by our Lord in his Palm-Sunday Triumph, when, as from Mount Olivet he beheld the City, he wept over it *Luk.* 19. 41 ; and again, in the Holy week of his Passion, when in the Temple he told them their house was now left unto them desolate *Mat.* 23. 38 ; and again, when he sate on the Mount Olivet over against the prospect of the Temple *Mat.* 24. 1. &c. with his Disciples, and lastly, as he went to Execution and saw the people weeping for him. As the chief Priests in this suddain transmitting of our Lord to Pilat, shewed the great zeal they had of his speedy dispatch : so this Eve of the great feast of the Passover seems also to be one of the usual daies, if not of the tryal, yet of the Execution, of Malefactors ( thus made more Exemplary at the time of so great a confluence of People hither ). Because we find others then executed besides our Lord ; and because it is said to be the custome, in honour of this great Feast, for the Roman Governour at this Session to release one of the Persons condemned to the Jews : who, as they had lost the power of putting any to death, so of pardoning or releasing any from it.

Our Lord brought hither was committed to the Roman Guards, and carried by them to the *Prætorium* or Court of Judgment. But the High Priests and Antients of the Jews entered not in with him, because this Evening they were to eat the Pasch ; not performed by them in its proper time as it was by our Lord, because the Paschal-Feast-day happening this year to fall on the day before the Sabbath, was by a former custome transferred



transferred to it. Now, the eating of the Paschal Lamb was prohibited to all that were any way unclean. *Numb.* 9. 11; and the Jews held the touching of any Gentile (whom they esteemed unclean, as not being cleansed at all from their pollutions according to *Levit.* 5. 3. and 15. 1. &c.) to render them so; he, who touched any thing unclean, becoming unclean *Lev.* 5. 2. For this cause they stayed without; and it happened also opportunely for their better prevailing with, and perswading, the people by and by, that they should save Barabbas rather than Jesus; the one a true raiser of Sedition, and the other falsely accused of it.

This impediment of their entring into the Pallace, and there preferring their accusation against the Prisoner made them also hope from Pilat rather a Confirmation of their sentence and an order for his execution, than a reexamination of his cause; and that his guilt in such an extraordinary case should be taken upon their word. But God would not suffer their Injustice so to be huddled up: nor yet Pilat; who, it seems, had more intelligence of their proceedings than they imagined (for a Roman Tribune and Cohort were also employed in our Lords apprehension *Jo.* 18. 12.) and doubtless had heard much of the fame of Jesus, and had a vigilant Eye upon his motions, and on the concourse of the people made to hear him, but without discovering any harm in his actions; and also who knew (saith the Text) that [not for any capital crimes of his, but] for meer envy, no small Guilt of theirs, they had delivered him. He therefore, seeing the Prisoner stand before him without his Accusers, riseth from the bench, and unexpectedly goes forth to them, and asks them what accusation they brought against him: who now answered him also in general; that, if he were not a Malefactor, they would not have sent him to him. Pilat, somewhat moved with such their declining his further examination of the matter, desires them then, since they had found him such, they would resume the matter into their own hands, and finish the work they had begun, and punish the Delinquent themselves, according to his demerit. Upon which they replied, That his crimes were such as deserved death, and that in the most severe and exemplary manner; which it was not permitted to them to inflict: and so, when thus urged to it, began to accuse him to the Governour of such things as they imagined might be of most weight with him and the Roman-Militia; pressing in particular, his forbidding to give Tribute

to Cesar; and saying that he himself was Christ a King. An accusation, in the sense they intended it, and as it might any way intrench upon Cesars rights, very false. For, as for Tribute, he had both actually before paid it, when demanded of him, to Cesar, *Mat. 17. 26.* and also being asked by them (the Pharisees joined with the Herodians *Mat. 22. 16.*) the question about the lawfulness of it, but two or three daies before his apprehension, on purpose (saith the Evangelist *Luk. 20. 21.*) that they might take hold of his words, that so they might deliver him into the power of the Roman-Governour, he affirmed it, and utterly silenced them with that divinely prudent answer of his, *Reddite quæ sunt Cesaris Cesari, & quæ sunt Dei Deo*, that they should give to Cesar Cesars Coine. And, as for his Messias-or Kingship, he had confessed it indeed; but that his sitting upon his Throne should be not here, but in Heaven, *ad dexteram Patris*; and the Glory of it not present, but hereafter, *Quando veniet cum nubibus*. The like account whereof he gave afterward to Pilat; and also *de facto*, when the Multitude purposed to have made him King: *Jo. 6. 15.* he had declined it, and presently withdrew himself; and elsewhere, in a contraversty between two Brothers about dividing *Luk. 12. 14.* a piece of land, he refused to be an Arbitrator: and sent his Disciples about the countrey without carrying a peny of money, or so much as a staff *Mat. 10. 10.* i.e. wherewith to defend themselves, or offend others; taught them continually Patience and non-resistance, if struck on the one cheek to turn the other, the fundamental way of the propagation of his Kingdom. In his late apprehension he commanded Peter to put up his Sword, and forbad the use of it against authority; and presently repaired the hurt he had done with it. --All which fulfils that so often repeated of our Lord in the Psalms, *-Oderunt me gratis*, without any cause. --*Et quæ ignorabam, interrogabant me.*

§. 62.

Pilat, upon this their accusation, returned into the *Prætorium*, where he had left our Lord in the custody of the Roman-Guards, and, calling him before him, asked him whether he was the King of the Jews, meaning that Messias, or Christ, or King that the Jews had so long expected: perhaps because that his Accusers had told him, that our Lord had before them openly, himself, confessed it. Our Lord, though well knowing what had passed without, yet to reduce the Governour the more to reflect on his own observation, and experience, and  
on



on the malice and envy of his Adversaries well known to him, desired ( doubtless with a great appearance of gravity and Majesty ) to know whether he asked such a Question of himself, and from any jealousy our Lord's life and actions had raised in him of his aspiring to the Crown of Juda; or whether he had it from the relation of others viz. the High-Priests, the envious oppressors of his innocency and merits, as the Presidents own conscience witnessed unto him. The Governour replied; that he, a Roman, understood none of those matters, about his Messias-and Kingship; but that it was his own Nation that accused him of it, and had delivered him as a person very criminal, and deserving death. Then our Lord, to inform him further of the truth, answered that the Kingdom he only owned was not a Kingdom of this World, nor such as did disturb any Prince's temporal Rights; as did sufficiently appear, that he had no Subjects to fight for him, or rescue his person from his Enemies and persecutors. You are King then, said Pilat. Our Lord answered, he was; and that he was sent into the world to bear witness of the truth ( which himself was ); and that this was a Spiritual Kingship over hearts, there to rule over and destroy all Error; and that all those who were the sons of Truth would hear and obey his Doctrine, and become his Subjects. The Governour asked him, what was that Truth he spake of, and wherein he laboured to render all men his Schollars and Subjects: and, having no mind to engage any further discourse about matters, as he supposed, of the Jewish Religion, debated between our Lord and their High Priests, he rose suddenly from the bench and went forth the second time to the Jews, taking our Lord with him, and told them, that he found no fault at all in the man.

This much enraged them, and made them redouble their accusations; to all which our Lord, as calme as they were furious, answered not a word. Whereupon Pilat wondring asked Jesus, whether he heard not how many things they witnessed against him? But neither to Pilat answered he a word, which ( saith the Evangelist *Mat. 27. 14.* ) made the Governour wonder exceedingly, as both knowing his innocency, and himself countenancing it.

§. 61.

Amongst other things they informed the Governour, that he had gone every where raising Sedition amongst the people, beginning in Galilee first, the out-skirts of the countrey; and so coming up with Multitudes and Tumults even to Jerusalem;

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[ perhaps relating to his last triumphal entrance into the City five daies before on Palm-Sunday, *Pauper & humilis*, riding upon a poor young colt of an Ass without a Saddle, and weeping as he went along; and a great part of his applause, the Hosannas of the children ]. Now Galilee was a place noted formerly for several rebellions. See *Acts* 5. 37, 38. how one Theudas appeared there that made himself a Prophet, and pretended he could do miracles, and drew much people after him ( mentioned but mis-timed by Josephus *Antiq. Judaic. lib. 20. cap. 5.* ); and, after him, Judas of Galilee about the birth of our Saviour in the time of the enrolment under Cyrenius *Luk.* 2. 2. which Judas also opposed the paying of taxes or tribute to the Romans: Both which Rebels and all their Followers were diffipated and destroyed. After these also it seems some Galileans within a few years before had so highly offended Pilat in his government, that, when they came up to Jerusalem at the solemn Feast to offer Sacrifice, he caused them to be put to death; and that in some cruel, suddain, and unexpected manner, it should seem by the expression in the Text *Luk.* 13. 1: and, by their relating it to our Lord, some think they might be some relicks of Judas his Sect that denyed tribute to Cesar ( for which reason also some made mention of them to our Lord to hear his judgment of their opinion ) and that made at Jerusalem some opposition in the Feast to the Sacrificing for the safety and prosperity of the Emperour. And Pilat is noted both by *Philo Judeus De legatione ad Caium* and *Josephus* to have bin *pervicaci & duro ingenio*, and very uncompliant with the Jews; and who at last, complained-of by the Nation to *Vitel-lius*, then a Superior Prefect of Syria, for a slaughter made upon the Galileans, was sent by him to Cesar to give an account thereof; and so deprived of his government and confined. The Jews mention therefore here of Galilee seems to have conduced much to their purpose. But, when this was suggested to Pilat, he made another use of it; and though Herod and he were now at enmity between themselves, perhaps for Pilat's cruelty shewed to the Galileans forementioned: yet resolved to send to him the Prisoner, who was born, as was commonly imagined, his Subject ( Galilee being under Herods jurisdiction ) and lived most of his time in his territories; as being desirous to rid his hands of this business with as little displeasure to the Jews as might be, and to devolve the odium of it upon Herod, now come up to the Feast; and, because Herod being well



well acquainted with the Jews law and Religion ( which also he profest ) might better discover the Justice of the quarrel the Jews had against him about his Messiasship, and the *Truth* he said he came to, promulgate; and would perhaps protect him, as his Subject, against the High Priests malice. Thus Satan, to whom God gave leave to persecute his only Son, not excepting his life as he did Job's, hurried our Lord as it were in Triumph, to prolong his sufferings, before inflicting the last, of death, from one great person to another, to make him the more publick object of scorn and contempt; and, that all might have an hand in his afflictions and torments, the Court of Galilee, as well as that of Judea: foretold by David *Psal. 2. Principes convenerunt in unum, adversus Christum tuum*; and observed by S. Peter *Acts 4. 27.*

Herod, having never seen our Lord, but heard much of his fame and of his miracles, rejoiced much on this occasion, hoping to have seen him now, for his greater reputation, or at least the saving of his life, do some notable miracle before him; which John the Baptist never did. Here, upon our Lords appearance, he fell on questioning him about many things of which he had the curiosity to be informed: we may imagine about his Doctrine, his Descent, his pretension to his Messiasship, what evidence he could give of such a pretended extraordinary Mission from God &c. And perhaps any one Miracle done by our Lord would have defeated the persecutions of the Jews, confirmed the reputation of his being an extraordinary Prophet, and procured his liberty. For Herod also had the Baptist in great esteem, and was drawn both to his imprisonment, by the importunity of a woman that bewitched him with her love; and to his death, by a rash promise which after much afflicted him.

§. 65.

But our Lord, resigned to his Fathers known will concerning him; and thirsting for the salvation of the world by his sufferings and death, and the accomplishment of all the Prophecies made of him formerly by the Holy Ghost; and justly refusing also, *projicere sanctum canibus*, or to satisfy the curiosity of so wicked a person polluted with Incest and Murder, stood silent before him, instead of rendring him, by some obsequious answer, his Friend and Patron. But silent he was with that meek and humble countenance and carriage, as that Herod rather took him for a simple person and a fool, and not answering the report he heard of him, than for any dangerous

§. 66.

conspirator against the State. Meanwhile the High Priests and Scribes had pursued him thither; and, before Herod and his Court, reiterated the accusations, which, before Pilat; by Herods killing of the Baptist; that gave testimony of our Lord, having some hopes of his doing the same to him: all which unjust slanders our Lord heard and entertained with a profound silence, and without any defence of his Innocency. But Herod little regarded their clamours, as one who had well bin informed of our Lord's actions, and integrity; and, being a crafty Fox (as our Lord once stiled him) had formerly watched him very narrowly: and his Jealousy, as the Pharisee truly informed our Lord, wanted only some fair occasion to have destroyed him. But his generally doing all manner of good, and giving heavenly counsel, without Wealth, without Arms, preaching only humility and patience, working also great cures, ejecting Devils &c. (our Lords Apology for himself when the Pharisee told him, Herod would kill him), as also sending his Disciples abroad without any weapon for their defence, were things this Tyrant could not make criminous. But, from such his silence, conceiving him without wit to answer for himself; and to shew he had no jealousy of his Crown from such a poor Rival, thought fit only to make sport with him, and treat him as a Fool and a Mock King; for his Kingship was the thing his Accusers most pressed. And so after he himself, resenting his silence, had shewed some scorn and neglect of him, he gave order to his men of war to array this their new King according to his dignity in a white Garment, the Ornament of Priests and Princes, some old cast-off Robe taken out of his wardrobe: and, after much jeering and flighting of him, and some *Giuoco di Mano's* doubtless mixed, the like usage to that received overnight from the High Priests Officers, he returned him in this dress to Pilat, with his Guards commanded to wait upon his Majesty; and the people deriding and hooting at him as he passed, according to the Prophecy concerning him *Psal. 21. 8. Omnes videntes me deriserunt me: locuti sunt labiis, & moverunt caput.* But Herod by this dress sufficiently signified his mind to Pilat, that his person was rather an object of scorn or pity, then of his Justice; which no doubt gave little satisfaction to the cruel High Priests, in whom neither Pilat's nor Herod's absolving him, nor yet the admirable meekness of our Lord (who, they well knew, wanted not words to defend his Innocency; and who by his silence seemed to conspire with them against himself,



himself, and to long for his Cross before it was brought him) could work any relentment, or reflection on their Guilt.

Meanwhile, this civility of Pilat shewen to Herod, in a place where the Judicature belonged to himself, was kindly accepted; and repaired their broken friendship: and Herod also thus became an Accessary and party in the unjust proceedings against the common Saviour. This friendship also of theirs mystically signified our Lords reconciling, and the union to God, both of Jew and Gentile in the benefits of his sufferings and death. --*Ipse enim est pax nostra, qui fecit utraque unum.* Eph. 2. 14. And the white Garment, wherein he was arrayed in derision, was truly a symbol of his purest Innocency; and a vestment fitting to his Sacerdotal, as well as Regal, office. And as for Herod, his unjust Judge, he, as also Pilat, by the divine Justice, was ejected from his Government, and dyed miserably in Exile and disgrace.

§. 67.

The Prisoner thus returned, treated more like a Fool than a Criminal, and his mock-Robe pulled off, Pilat calling together again the chief Priests, and the Rulers, and the People also *Luk.* 23. 13, who at this time had a custome by the common suffrage to free a Prisoner, and setting him before them, told them, that, whereas they had brought him to him as a seditious person, and a Perverter of the people, he, upon due examination of him before them, could clear no such thing; That he had also sent him to Herod the Tetrarch of Galilee, and ruling where this man most conversed, and where he was said to have done most of his works; and, that neither had Herod done any thing to him worthy of death: that therefore he would chastise him, perhaps guilty of some smaller imprudences and excesses of undiscreeet zeal in his former behaviour; and so release him. And, in speaking thus of releasing, he put them in mind of the custome at this great Feast, of his releasing such a Prisoner to them (but probably, of such whom he thought fit to nominate) as they should demand; which also the people that stood about as readily called for *Luk.* 23. 18. compared with *Mark.* 15. 8. And it is said to have bin a custome first instituted as a grateful remembrance of their freedom at that time from the Egyptian bondage; used long before their subjection to the Romans; and so indulged still after it. Or perhaps rather some later favour of the Roman Governours allowed them, after the power of condemning or pardoning any capital offender taken from them. So the Governour upon this

§. 68.

account

account motioned to them, that is, to the people, whom he knew better affected to our Lord, the release of Jesus.

§. 69.

Now, there was another Prisoner a person well known who was in bonds for really committing that, of which our Lord was falsely accused, viz. the causing an Insurrection among the people, and in it also committing Murther. So, either some other making mention of this Barabbas, to be released; or Pilat (in whose power was the proposal of the persons, left to their choice) he fulfilling the Prophecies *Esay 53. cum sceleratis deputatus est*, matched the chiefest offender he could find with Jesus, to determine the people's election on him rather. And it seems the people were not so ill inclined toward our Lord, as rather to free the Murtherer; but the chief Priests, and great ones using their authority and persuasions with the multitude, and perhaps representing our Lords pretended blasphemies, and destroying the Law of Moses &c. as much more hainous, and perilous to the Nation, than the other mans Guilt, at last prevailed with them. And those who cried *Hosanna* to our Lord, men, women, and children, and spread their garments in the way, but five daies before, are now as loud for the Release of Barabbas before him. *Away with this man*, cry they *Luk. 23. 18.* and release to us *Barabbas*. And Pilat, much displeased at it, asking them, what then they would have done with Jesus (whom this Heathen by a particular divine instinct called also the *Christ* and their *King*, because indeed he was so) all the people, now, engage themselves also in the like guilt, as the High Priests, and Elders before; and publicly renounce our Lord, meekly standing before them, for the Christ, or their King; and cry out also against him, Crucifie him, Crucifie him: not only demanding Justice, but impudently prescribing to the Judge the manner of his punishment; and that the cruellest could be named. And when also, before all the people, the Governour now the third time declared that he could find no fault at all in him; they a second time redouble their clamours, and cried out more exceedingly (saith the Text *Mark. 15. 14.*) Crucifie him, Crucifie him.

§. 70.

The Governour now at a great stand, who before had mentioned the chastising of him, and was now defeated of his design concerning Barabbas, seeing no way but one possible to save his life, viz. to satisfy their malice to some degree with some lesser torments inflicted on him, presently gave order for scourging him; which also the more severely it was done, the more



more necessary, he supposed, in the issue it would be, for preserving him from such an horrid death. The Roman manner of scourging offenders is said to be this, To strip the person naked, and tie him by his hands and feet to a pillar with his face towards it; and so beat him with a whip made with cords, or thongs of leather, that wound much worse than rods. A very sore and ignominious torment it was, and therefore no citizen of Rome whatsoever, or any having this privilege, might be so punished. See *Acts* 16. 37, 22, 15. -- *Facinus est vincire civem Romanum, scelus verberare, prope Parricidium necare; quid dicam in crucem tollere?* saith Cicero in Verrem orat. 5.

Our Lord was committed by Pilat to the Roman Soldiers, for executing this punishment; who took him into the *Prætorium* *Mat.* 27. 27. *Jo.* 19. 4. or *atrium Prætorii*, saith St. Mark chap. 15. 16. And, to do this and the rest of their pranks the more solemnly, after they had seen the sport Herods men had made with this Jewish Prince, and perhaps some of them that also of the High Priest's officers over-night, and not meeting with such a jocular object every day, they assemble the whole Cohort consisting of some hundreds to come and perform their homage to him; some of them looking on, whilst others acted. By whose obsequiousness, as servants use to go beyond their Lord's Commission, we may imagine his stripes were laid on without any regret, or common humanity, in such a multitude of military Spectators; till he, being rendred all in a gore blood, excepting only his face and head, was made a fit spectacle to shew to those Adamantine-hearted Jews. And indeed, if what we owed in this kind was undertaken to be paid by him (as it was, and that without his speaking a word to decline it) we may hence measure the greatness of his sufferings from that of our demerits. *Multa flagella Peccatoris*, saith the Psalmist; and our Lord pronounced, as it were against himself! -- *That our knowing his Fathers Will, and not doing it, deserves many stripes*; which at last came to that, That he himself must defray for us. And thus also were all the Prophecies fulfilled by him to the uttermost, which the Scriptures long before had delivered. *Psal.* 34. 15. *Adversum me latati sunt & convenerunt: congregata sunt super me flagella, & ignoravi* [for what cause]. *Subsannaverunt me subsannatione: frenduerunt super me dentibus suis: Quem tu percussisti, persecuti sunt, & super dolorem vulnerum meorum addiderunt* *Psal.* 68; and again *Psal.* 37. 18. *Ego in flagella paratus sum, & dolor meus* [my stripes]

§. 71.

*in conspectu meo semper* : And the reason follows, -- *Quoniam iniquitatem meam* [i.e. meorum, taken on me] *annuntiabo, & cogitabo pro peccato meo.* And again Psal. 128. 3. -- *Supra dorsum meum fabricaverunt peccatores : prolongaverunt iniquitatem suam.* Or, as the Hebrew, -- *supra dorsum meum araverunt arantes, prolongaverunt sulcum suum.* For doubtless his back was strangely furrowed and plowed-up. And now was that chiefly verified *Esay 53. 2. &c. Non est species ei, neque decor : & vidimus eum, & non erat aspectus. - Languores nostros ipse tulit, & dolores nostros ipse portavit : Et nos putavimus eum quasi leprosum* [with his broken skin] *& percussum a Deo & humiliatum. Ipse autem vulneratus est propter iniquitates nostras, attritus est propter scelera nostra : Disciplina pacis nostræ super eum, & livore ejus sanati sumus.* -- And after -- *Propter scelus populi mei percussit eum.* And of this also particularly he several times foretold his Disciples; saying that his own People should deliver him to the Gentiles, to mock, and to scourge, and to crucify him. *Mat. 20. 19. Mark. 10. 34.*

§. 72.

After this, to fulfil the *illudendum*, as well as *flagellandum*, our Lord foretold; and to prepare him further for the shew their Master intended, they thought fit to dress him like a King, as Herod had done before them; and to pulling off his garments again now cleaving to his scarified back, (if perhaps these were at all put on after his whipping) they arrayed him with an old-cast purple cloke; and, wanting yet a Crown for this King, they took a bunch of thorns, and plating them together made a wreath thereof, and pressed it about his Temples; whereby his Sacred face and head also (hitherto blood-free) became of the like dye with the rest of his body, pierced every where with the spikes of the thorns [of which Sacred head now compassed with a bunch of thornes (when God saved Abrahams only Son, yet so loved the world as not to save his own) the head of the Ram; which to Abraham took and offered for him, all entangled and wrapped in thornes, seems to be a lively type.] Then, for a Scepter also futable to his Crown, they took a reed, and gave it him in his right hand. This done, for his Inauguration, they fell on their knees and worshipped him, saying, *Ave Rex Judæorum*; God save the King of the Jews. And then, that their merriment and mockery might not end without strokes, they rose off their knees, and fell a beating him with their fists; and, spitting in his face, mingled their excrements with his blood: and took the reed out of his hand, and



and laid him over the head with it, and so nailed his Crown closer to his Temples. And, by this time Pilat calling for him, they put the reed again into his right hand, which he meekly held so as they placed it; and so brought him forth all imbrewed in blood, head, face, and body, with his Robe, Crown, and reeden Scepter; and presenting him on the Gallery, or Terrace-walk, before all the Jews, Pilat said *Jo. 19. 4*; *I bring him forth to you again, that ye may know that I find no fault in him*, [being thus ill treated by Pilat, not for his, but their, crimes; so to have mitigated their cruelty and malice] *Ecce Homo*; as if he had said to them: see this rueful spectacle of suffering Innocency: and at length have ye some compassion. Is not here punishment too much already inflicted, where none deserved? But they, the cheif Priests, and officers especially, as soon as they saw him in this pickle (saith the Evangelist *Jo. 19. 6.*) renewed their former clamour, *Crucifige, Crucifige*. The Governour replied: Take ye him and crucifie him, if you can be so unjust: for I cannot do it, finding no fault in him. The Jews, seeing Pilat so resolutely still clearing our Lord, as to that accusation of theirs, which they thought would most take with the Romans, Sedition &c. retreat again to his blasphemy, and his crimes against their Law, (whereof the Roman President wholly ignorant could not so well discern his, or their, Guilt) saying; that they had a Law, according to which their Justice had proceeded against him; and that by this Law he ought to dye on a higher account than Rebellion against Princes; seeing he made himself the Son of God; and became thereby guilty of the highest blasphemy against God himself, which in their Law was punished with death. [But, were it so, this will not bear out or warrant their *Crucifige*, or demanding the death of the Crofs].

Pilat, hearing that he made himself the Son of God, and perhaps comparing it with what was reported of his Miracles, and with the words also he had heard a little before from him standing at the Bar, that he was a King; but his kingdom not of this world; and that he came into it to teach men *Truth* &c; began to be seized with a religious fear (to the great confusion and shame of our Lord's own people) that there might be some such thing indeed; and so to reflect also on his scourging of him, and the danger, if he should proceed further to Crucifie him. For his own Religion also had such opinions in it; That the Gods sometimes do descend from heaven, and

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 §. 73.

take on them the shapes of men, see *Acts* 14. 11. &c; And they also imagine some inferiour *Semideos* begotten by the Gods of women. And perhaps these fables had their first original from some mistaken passages of the Sacred story of God's sometimes assuming a human shape, and discoursing with the Patriarchs; and from the Prophecies, concerning the Son of God to be born of a woman. To which may be added the extraordinary Gravity, Modesty, Fortitude, Constancy, Prudence, and holy reservation, so great unconcernedness and neglect, as it were, of what they said or did to him, which he had observed in our Lord, as one strangely elevated above all human passions, and infirmities. Startled, I say, with this fear, and reflecting on his former ill treatment of such a person, he returns again from the Jews into the *Prætorium*; and there questions our Lord a-new, whence he was? i. e. whether of an human, or divine, race? by this question giving our Lord occasion, as Herod before, to set forth and justly magnify himself; the former, as to his divine power, in shewing some Miracle; and this latter, as to his divine Nature, in declaring his descent. But our Lord, before him, as before the other, stood mute and silent; not willing to admit the least detraction or declining of his sufferings, or the least endeavours contrary to his Father's good pleasure; well knowing also of Pilat, as of the Jews, that --*si responderet, non dimitteret*; and lastly, having before answered him sufficiently to this question, when he told him that he was a King, but not of this lower world; that he descended to teach men the Truth of God. Nor were those many divine works of his concealed from the Governour's knowledge, which evidenced an extraordinary Mission of him from God.

§. 74.

The Governour, displeased at this silence, after so much kindness, as he thought, shewed him; and so contrary also to his own interest, in neglecting all lawful observance of a Person that had him absolutely in his power, and studied to release him, asked him; why he did not answer him, in whose free power he knew it was (whether this justly, or unjustly) either to crucify, or acquit him? (but indeed Pilat's professing it here in his power to release him, whom he alwaies confessed an innocent person, aggravates his guilt, that followed, in condemning him). Our Lord here, not deserting the vindication of the dignity of his person and Mission (formerly declared both to the Jews, and to the Roman Governour) and referring these his sufferings, and death wholly to the will of his Father, not the



the power of man ( as also he did at his apprehension, when he told the Jews, this was their hour ) made a charitable breach of his former silence ; to check the Governours vaunting of his *Power*, where he shewed so much *injustice* ; telling him, with a very great gravity and majesty in his words, and carrying himself as the very person Pilat feared he was, that he could have no power at all against him, except it had bin given him from above ; therefore those, who delivered him ( an innocent person ) thro malice to him [ invested from above with such a power ] had the greater sin. In these few words representing to Pilats passion and heat, that all this was done by the permission and good pleasure of his Father ; to which, not man's, he yeilded this meek obedience ( as he told the Jews before at his yeilding himself to them in the Garden ). That he had *no power* over any person whatever, but what a Superiour power, who would call him to account, permitted ; and, again, *no just power* over any person innocent, as to the condemning or crucifying of such an one ; but yet much more, *no power* over him, who was the Son of God, and King over all the world. ( a thing he mentioned also to Peter, when they called on him for Tribute *Mat. 17. 24.* ) But yet, that, though he offended in what he did to him, he was through his ignorance, though not of his innocency, yet of his person, much more excusable herein than those others, who delivered him to him : who, both against so many infallible evidences he had given them, denyed him to be such a person, and with so many false criminations brought him to him as a capital offender, and abused the power of the lawful Magistrate to serve their malice ; thus representing to him, both the Jews guilt, and his own ; though withal he modestly excused his fault, as much the less.

Our Lord's thus humbling the Governours high language with minding him of a Superiour Authority, to which he was accountable ; and of his sin in such proceedings, and compliances against an innocent person, yet these qualified with an acknowledgment of the Jews guilt much greater than his ; the prudence also and gravity of his Answer, remitting nothing of his appearance to be such a person as Pilat dreaded him to be ( whose words were not like other men's, but as they entred the ear, pierced also the Soul ) continued still the Governours fears, or rather increased them : so that still he was more induced to procure his releasment. For which purpose he went forth and proposed it once more to the Jews : when at last they

brake out into that speech, which quite subdued this timorous Judge; and now begat in him another quite contrary fear, which drove out the former; the base fear of displeasing Cesar, or perhaps also losing his place, expelling that noble and just one of shedding the blood of an innocent person, and of crucifying the Son of God. And, as he feared offending Cesar, when he had no just cause thereof, (For all Religions, and Magistrats, desire the protection of innocency;) so he afterwards suffered that which he feared; being, upon the same Jews complaint, ejected by Cesar for cruelty, who here feared offending him by being too indulgent and merciful. They cryed out unto him therefore; that, if he dismiss that man, he was no friend of Cesar's: for surely he, who so pretended himself a King of their Nation, spake and acted against Cesar's title, and Right.

§. 76.

Upon this, he caused our Lord to be brought forth out of the *Prætorium* (where he had left him, as perceiving that the sight of him did but more enrage them) and so, sitting down on the Judgment-Seat (which, it seems by what St. John saith, was in an open Gallery on high, conspicuous to all the people) to pass his final sentence upon him, a suddain message came to him from his wife (see *Mat. 27. 19. sedente illo pro tribunali*) dehorting him from having any thing to do with that Just man. This great Lady (whose name Nicephorus *Lib. 1. cap. 30.* saith was *Procula*, and whom the Greek Church honour as a Convert of our Lord's) doubtless had heard the report of our Lord's Miracles; of his late solemn entrance into Jerusalem (at which all the city was generally moved, saith the Text); of his apprehension, condemnation by the Jews, and at last remission to Pilats Tribunal, and had her thoughts much troubled in his behalf; as that Sex useth to be more tender and compassionate, and averse to such cruelties. Upon which, that morning, she had also a dream or vision that much affrighted her, perhaps of her Husbands being accessory to his death, and of the Tragical end he should incur after such an impious fact, ejection out of his government, banishment, and at last making away himself, like to that of Judas, as Histories do relate the Event: and upon this sent such a resolute message to him in the midst of so publick action, and in the sight of all the Jews. In all which God shewed an extraordinary favour to Pilat, though not signified to his own person, yet to another the nearest related to him, and most prevalent with him, to have



have prevented his guilt, and kept his hands from being embued, at least, in this divine, and Sacred blood, which were afterward washed in vain. And this message, which she sent, either being audibly delivered in the Jews presence to Pilat, or at least presently spread amongst them by Pilats Courtiers, another admonition this seems to have been also to the cruel Jews, after that of Judas.

This message also, perhaps delivered with many more Circumstances shewing some thing extraordinary in it, made it seems no small impresson upon her husband, as appears by his so solemnly washing his hands presently after. Therefore producing our Lord, and setting him once more before them in his former dress, he made a new application to them; and, as before he had said to them *Ecce Homo*: representing our Lord at his lowest (to which he humbled himself meerly for our sakes) thus inviting their compassion, so now by the special divine Providence directing him (as Caiphas before) he changed his Note, and said, *Ecce Rex vester*: as it were demanding their subjection; alluding in this to the Robe, Crown, and Scepter, with which he appeared before them: as, in his former, to the miserable scourging and stripes. Pilat in all probability being really perswaded, upon the several motives forementioned, that he was their Messias, and their King, in that sense our Lord confest it; and therefore he persisted afterwards in making his title on the Cross exactly such, notwithstanding their importuning him for the alteration of it.

§. 77.

Upon this second sight of him, they all set up a new clamour; *Tolle, Tolle, Crucifige*. And he again iterateth to them our Lords Messias-and King-ship, saying; what must I take and Crucifie your King? Here the cheif Priests, like good faithful loyal Roman Subjects, cryed out, they had no King, but Cesar. And this their renouncing him so *formally* and expersly for their King or Messias, so often inculcated to them by Pilat, and of which they had had so many infallible proofs, exceedingly aggravates their guilt, and will doubtless rise up against them at the great day of Judgment. Neither, though alwaies they have expected, have they had, a King of their own, but served under forraign Princes, ever since to this day.

§. 78.

Lastly, the Governour, seeing no good to be done upon them, but rather (saith the Text) a tumult to be made, thinking he had sufficiently done his part, in so often protesting before them his Judgment of our Lords innocency; and looking on himself

§. 79.

himself, as not faulty in this matter, because they much more ; see *Deut.* 21. 6. called for water and washed his hands in the sight of all the Jews, telling them he was innocent of the blood of that *Just* person ( using the same Epithere concerning him as his wife before, ) and that they should look to it : God herein also warning them by him of the sad consequence thereof. But indeed, as to the Governour's act, this was but a foolish fancy, that the washing thus of his hands could any way cleanse his conscience ; or his professing the persons innocency any way compensate his delivering him up to death, and not rather the confessing it double the iniquity of his injustice ; proceeding from a cowardly fear of Cesar, and a sordid compliance with the Jews. To this, their rage and fury ( even all the people, saith the Evangelist, not the High Priests alone ) returned that fearful imprecation ; *His blood be upon us and upon our children ;* which blood accordingly came upon them , and upon their children, at the set time after seven sixes of years, i. e. forty years ( as also Nineve was threatned after forty daies ) and that, such vengeance, as never fell on any Nation since the Creation ; nor the like ever read in any other story. One of their own Nation, that was present in the action, writing it exactly. Where, amongst other their sufferings, he relates, *Joseph. de Bello Judaic. lib. 6. cap. 12.* when, pressed with famine great Multitudes of them fled out of the City to the Romans for some releif. -- *Romanos Milites illos verberatos, & modis omnibus excruciatos contra murum cruci diversis modis suffixisse ira, & odio, & ludibrii causa ; donec propter multitudinem quam cepissent, jam spacium crucibus deerat, & corporibus cruces :* and this misery brought upon them, when at this great Festival the whole body of the Nation, as it were, was gathered together in Jerusalem ; and so was encompassed and shut up there by the Romans. See *Euseb. Ecclesiast. Hist. lib. 3. cap. 5.* and *Joseph. de Bell. Judaic. lib. 7. cap. 17.* *Ab omnibus regionibus ad Azymorum diem festum congregati bello subito circumfusi sunt &c.* Thus they devoted themselves here to God's Justice, and thus it happened to them. But their words taken in a better sense, and as the divine goodness and pity is pleased to interpret them, for all Penitents, are a Prayer piously offered not only by them, but the whole world, to his offended Majesty ; to be saved through the sprinkling upon them of the blood of Jesus. Our Lord's blood also crying to God from the Earth, not as that of Abel, or any other just Person's shed by the impious, for vengeance,

but



but for Mercy. Nor hath the whole world any salvation or shelter, but from his blood being upon it, and its children for ever; who also all had a hand, both Jew and Gentile, in offering it: and in this sense God also will admit this prayer to be fulfilled, (see *Rom. 11.*) but in the last place, upon this most miserable Nation.

The Governour, after having thus washed his hands, sate down again, and gave the final sentence upon our Lord; released to them their precious choice, Barabbas; and committed *Jesus* to the Centurion and his Soldiers to be crucified according to their request,

§. 80.

Now, this death on the Cross, which our Lord was sentenced to, and the Jews with so great clamour called for, as it was often foretold expressly by our Lord [see *Mat. 20. 19. Jo. 18. 32.* and other-while called by him his Exaltation *Jo. 12. 32.* And *I, if I be exalted from the earth will draw all men unto me* signifying (saith the Evangelist) *what death he should die*: and by the context, *vers. 34.* it appears, the people well understood his language: And again *Jo. 8. 28.* --*When ye have* (saith he) *exalted the Son of man, then shall ye know, that I am he*: ] So was it foresignified by many expressions in the Old Testament. See *Psal. 21. 17.* The Council of the malignant hath besieged me: they have digged my hands and my feet: they have numbred [in that racking posture] all my bones; they have beheld and considered me [every limb of me stretched out before them; ] and then speaking of his being stript of his cloaths. --*They have divided my garments amongst them, and upon my Vesture they cast lots.* To which stripping of him also that expression seems chiefly to relate, where he saith *Psal. 68. 8.* --*That Confusion covered his face.* See *Zachary 13. 6.* (where the Prophet mentions this smiting of his Pastor, and the man that clave to him, and so scattering of his sheep) *vers. 7.* speaking thus of his being treated by his nearest relations as a false Prophet; that he shall be asked: *What are these wounds in the midst of thy hands?* and he shall answer, *with these was I wounded in the house of my friends.* To which wounds also is applied that loving expression *Esay 49. 16.* --*Ego tamen non obliviscar tui; in manibus meis descripsite*; I have engraven thee upon the palmes of my hands. See *Zech. 12. 10.* where speaking of the conversion of the Jews in the latter times; and the great sorrow they shall then have for their crucifying their Messias, the Prophet saith --*Et adspicient ad me quem confixerunt: & plangent eum planctu quasi unigenitum &c.*

§. 81.

See

See *Jer. 11. 19.* -- *Ego quasi agnus mansuetus, qui portatur ad victimam; cogitaverunt super me consilia dicentes; mittamus lignum in panem ejus* [ for his bread ] *& eradamus eum de terra viventium.* To it likewise seems to relate *Esay 52. 13.* -- *Ecce intelligit servus meus; exaltabitur & elevabitur, & sublimis erit valde:* For it follows: *Sicut obstupuerunt super te multi, & inglorius erit inter viros aspectus ejus, & forma ejus inter filios hominum* [ like to *vers. 2.* of the next chapter ]. -- *Iste asperget gentes multas.* -- And *Esay 11. 12.* -- *Et levabit signum in nationes.* Concerning his thirst also in the violent and fervorous heat of such lingring pains, see *Psal. 21. 16.* -- *Aruit tanquam testa virtus mea, & lingua mea adhæsit faucibus meis.* -- And *Psal. 68. 22.* -- *Dederunt in escam meam fel; & in siti mea potaverunt me aceto.*

Typified also this death of the Cross was by many instruments of the peoples preservation in the Old Testament: By the Tree of life, provided to remedy the mischiefs done by the Tree of Good and Evil: by the blood of the Lamb sprinkled upon the posts of the door, that the destroying Angel seeing it might pass-over Gods people: by Moses his Rod smiting the Rock, and bringing out of it a fountain of water for refreshing the people: By the Brasen Serpent lifted up on high, and fastned to a pole, curing all, that looked upon it, of the other fiery Serpents bitings; which our Lord also mentions as a Type of his own Elevation, and drawing the eies of all upon him *Jo. 12. 32. Jo. 3. 14.* *Sicut Moyses exaltavit serpentem in deserto; ita exaltari oportet filium hominis, ut omnis qui credit in ipsum* [ looks upon him with the eie of faith ] *non pereat:* By the Expansion of Moses his Armes and Hands on high made in the Mount for the conquest of Amalek: which posture of his also by others help was continued for several hours; and being any way altered, changed presently the fortune of the battel: By Elias his lying with armes stretched out upon the Child, to raise him again to life: By marking with the letter *Thau* the form of a cross, the foreheads of those that were to be saved from the slaughter of the six destroying Angels *Ezech. 9. 4.* Lastly, by Abraham's only Son Isaac carrying the wood, upon which he was afterwards laid, and destined to be Sacrificed. But God was more favourable and kind to Abraham, if I may so say, than to himself.

§. 82.

And, as this manner of death was often foresignified and typified in the Old Testament; so doth it seem, before all other, to have bin chosen by the Divine Counsel, and our Lords designation



signment ( who as he voluntarily suffered for us, so what death he pleased ) for many special reasons. First, because his suffering being to save us, and we by our sins having incurred the curse of God, and so he for us taking this curse upon himself, this was that special death which had Gods curse annexed to it; *Deut.* 21. 23. when upon some grievous crime, God required the Malefactor to be hanged up upon a Tree before the Sun, and as it were openly in his sight; to be *hanged up*, as unworthy to touch or tread upon the Sanctified land, and not to be dispatched in a moment, as by stoning, or some other speedy death; but there fastned to remain till near the going down of the Sun; and then taken and buried, that the land might not be defiled by his being above ground; See *Deut.* 21. 23. as hath bin said *Gal.* 3, 13. already. §.

Secondly, because our sins deserved the utmost torments, and even these eternal; and, our Lord in this case undertaking the satisfaction of Gods Justice for them, this death by crucifying was chosen, as being of all those ordinarily inflicted on Malefactors the most dolorous and tedious: being only a wounding or piercing of exterior parts, the hands, and feet, that approach not the principal or vital members, the Head, or Heart; and so preserving an integrity of sense. Nor was any great effusion of the blood caused by such wounds, so to exhaust the spirits: for the nails still filled the holes they made: but, on the other side, this piercing being made in the most nervous parts, which Nerves are the Organs of sense, produced a most acute pain; and so the person was left in this posture, fastned hand and foot on the rack, abandoned to the Fowles, or to Famine, if a fever, caused by these extream torments, did not dispatch him sooner: the body usually remaining in such torment, for many hours, if not daies. Our Lord hung so for three hours, before he expired, in a Miraculous patience, resignation, and silence ( all the words he spake scarce taking up three or four minuts of it ): and, when this time was run out, the Roman Governour wondred, if he was dead so soon: and both the other Malefactors were then still alive. Therefore the Apostle speaking of this our Lords death puts such an Emphasis upon it, -- *That he was obedient to the death, even to this death of the Cross.* By the greatness of his sufferings, therefore, our Lord would have us learn the true weight and heinousness and desert of our sins; the cancelling of which cost him so dear. As also such exquisite pains both he and God his Father

chose, to shew their great love to man, and his salvation : and, if there were no absolute necessity for the Son of Gods satisfaction for us by such exquisite torments, the least prick of whose finger would have bin a ranfome for a thousand worlds, yet surely, the more he suffered for us, the more he shewed he loved us ; and, the less of his pains were necessary for any satisfaction, the more these so greivous demonstrate the greatnels of his affection.

§. 84.

Thirdly, such an horrid and lingring death was chosen by our Lord to remain for ever an example, and pattern, and consolation, to all his followers in their sufferings again for him ; so often as they call to mind that he endured first far greater for them ; and that God doth not treat us, servants and sinners, so severely, as he did his innocent and only Son ; and that we might be ashamed of our tergiversation, or impatience of any small sufferings, having seen his resignation, and alacrity and voluntarily undertaking for us of so much greater.

§. 85.

Fourthly, setting now aside the extream torments thereof, this death seems to be chosen in many other regards. For, next, by it this Evangelical Sacrifice hath a nearer *resemblance* to all those former made under the Law, that were only Types of it. *Resemblance*, In our Lords being laid and spread, when they fastned him with nails, on the wood of the Crofs, to be consumed on it by degrees ; so, those Sacrifices laid on the wood of the Altar ; but this, on the Crofs, during much longer before it was consumed, the heat of which torture also forced a *sitio* from our Lord. So saith S. Peter, 1 *Pet.* 2. 24. *Ipsę peccata nostra pertulit in corpore suo super lignum.* And S. Paul, *Eph.* 5.2. *Tradidit se ipsum pro nobis oblationem & hostiam Deo in odorem suavitatis.* Again, in our Lord's being elevated and lifted up toward Heaven : as those also were on an Altar raised up in Salomons Temple ten cubits high, 2 *Chron.* 4. and ascended by steps ; and the Sacrifice also upon this Altar was elevated, or heaved up again, and waved before the Lord in the hands of the Priest ; and the Altar of the oblation of incense was made also of wood.

Again, this death seems the most convenient also for the pouring out of the blood of this Sacrifice ; even the whole Mass of it gathered to the heart, in a great stream, at the foot of the Crofs ( as the Priest did to that of the legal Sacrifice at the foot of the Altar ) as it were all at once, by the Soldiers lance, instead of the Priests knife : but this not till such tedious and lingring



ring torments for several hours first endured ; whereas the legal was presently dispatched out of its pain ; and lay a long time indeed to be consumed on the Altar, but after it was first deprived of life and sense. This death most convenient also for this Lamb of God fulfilling the type of the Paschal Lamb ; and the prophecies whereby God signified that he would not have a bone of his only Son to be broken , nor his body any way mangled, or divided any further, than four holes made in his hands and feet, and a wound in his side ; whilst meanwhile his stripping, and then his long and scorching pains, suffered from the fire of Gods wrath against our sins, falling all upon him , which he endured on the Cross, answers to that Lambs being first slayed, and then whole and entire stretched out at length ; and, by degrees, roasted by fire. Thus then this Evangelical Sacrifice, in this manner of the offering thereof, most resembled the legal.

Fifthly, this death on the Cross was a death most visible to all, and publicly exposed ; in which could be used no personating fraud or concealment ; the body nailed up on high , naked to be surveyed by the eyes of whatever Spectators for many hours, nay examined, and discoursed with, so that there could be here no pretension of a delusion , or cheat. And if, notwithstanding this, so many Hereticks even in the Apostles daies, thinking this too great a disparagement to the Son of God, have denied the reality thereof, what would they have done, had our Lord suffered in some other manner less conspicuous ?

§. 86.

Sixthly, a death, of those that are violent, the most convenient and proper for those pious and charitable words and actions, that were to be performed at his death ; In his making his Will, as it were, and disposing of his afflicted Mother, his great care, to the provision of his best beloved Disciple ; In testifying his free forgiveness of his Enemies, Revilers, and Torturers, by his Praying to his Father also, for their pardon ; In receiving to Mercy, at the same time, by the virtue of that his death on the Cross, the penitent Robber, a symbol of his doing the same to all sinners whatever, that should at any time repair to him for salvation through those sufferings : In manifesting his patience, obedience, and love to God ; calling him *Father* in the midst of that severe handling of him ; and meekly resigning his dying Spirit into his hands. Lastly, in his dying before the other two ; and sending out a loud voice at his

§. 87.

expiring ; which shewed his Divinity ; and that he gave up his life not upon any constraint of torments ; but voluntarily, and when he pleased.

§. 88.

Seventhly, This manner of death, by the lifting up of the body in it towards heaven, seems very significative, that we now, after, and in imitation of it, should exalt and remove our eyes and affections henceforth from the Earth towards Heaven : Therefore our Lord gives it this honourable name of his Exaltation, -- *And I (saith he) if I be exalted from the Earth, will draw all unto me* Jo. 12. 32. And the Apostle calls it his triumph, having taken out of the way the Decree, that was contrary to us, he fastned it to his Cross ; and having despoiled the principalities and potentates, triumphed over them in it. *Col. 2. 15.* So also, in the nailing and fixing of the flesh of our Lord to the Cross, significative of the mortifying and crucifying of the flesh, and its lusts ; that is required of us in imitation of our Lord ; so, disenabling it to stir hand or foot, as it were, any more to the breach of Gods commands ; and signifying our now dying to sin, as he for it : and this death of the Cross is often, thus, alluded to by the Apostle.

§. 89.

Eightly and Lastly ; the posture of this death carryed in it a lively Representation of his love to mankind, with his arms stretched out, as it were, to embrace and receive all those who would come to him ; and his head declining to kiss them.

Having made this Digression upon the Jewes so often vehement demanding, and at last Pilats consent to, our Lord's *Crucifixion*, to shew the multiplicity of the divine wisdom in the choice of this manner of death, rather than any other : I proceed now in the relation of the story, after Pilats having committed to the Roman Guards the execution thereof.

§. 90.

The time now, after Pilats four or five returns into the *Prætorium*, and Exits to the Jews, whilst he endeavoured by all means to have preserved our Lords life ; i. e. so far as his own safety with Cesar, and his reputation with the Jewes, would permit ; and after our Lords being sent to, and returned from, Herod ; and the soldiers scourging and dressing him so, as to be made a fitter object of the hard-hearted Jewes Pity, drew well towards Noon, Jo. 19. 14. *Luk. 23. 44.* about the sixth hour, saith St. John, and St. Luke ; though called as yet the third hour by St. Mark, because the sixth hardly yet begun. The scoffing Soldiers, then, seizing on our Lord, after some further abuses ( which, both in words and actions, by Satans instigation



tion were committed both in the way, and at the place of Execution ; as we may gather from the very Theif, in the midst of his torments, not tempering himself from reviling of him with the rest ) stript our Lord of his Purple, and put on him his own garments, whose prize shortly they were to be ; and so making all speed laid a cross already prepared upon his torn shoulders : and so led away this only Isaac of God, carrying the wood of his Sacrifice upon his back.

And, to fulfil a second time, after his being coupled with Barabbas, the Prophet Esay's, *cum sceleratis reputatus est*, Esay. 53. 12. and that there might be some greater appearance of Justice, and our Lord mingled with company whom the people might think like himself, there were two notable Thieves, on either hand one, joined with him, and haled along to their Execution : but these also ; or one of them at least, railing at him even when suffering with him : and such companions he was to have of his greifs, as offered him no solace therein. And indeed, if we consider the person he now took on him, what Malefactor or crimes so great, as could match him, or his ? for he carried on his shoulders all the sins of the whole world, present, and past, and to come, and even those too of these Malefactors ; and so also this Anathema, as the chief, was crucified in the midst ; and the reason in the Prophet of his *cum sceleratis reputatus* seems very apposite, --*quia & ipse peccata multorum tulit*. Graced with this company, and laden with an heavy Cross, the long beam thereof being probably more than twice the length of a man ; for his body was to be stretched at its full length upon it ; and to be exalted to such a convenient height, as might render him a spectacle to all the multitude ; and *defacto* so high it was, that the Soldier to pierce his side used not his Sword, but his Lance ; and, to give him drink they tyed a sponge to the end of a long reed, and so reached it to his mouth ; It was also to carry a Title over his head, and to be fastned in the ground ; and the cross Beam of it also was to equal the breadth of his body and length of his arms ; I say, thus laden, he made a painful, but most chearful, march under it through a good part of the City ; ( the Governours Palace being near the Temple on the East side of it ; and Calvary the place of Execution at the North-West side thereof ) till, when coming without the Gate, he fainted away under it ; his body being now grown very feeble, and his spirits exhausted, by reason of his cruel scourging, and other base usage of the

§. 91.

three

three Guards of Officers, Caiphas's, Herod's, and Pilats, he had passed through; and of his being kept all night without the least sleep, or repose, or refreshment, or his former temperance having any superfluous humors to feed on.

Because our Lord alone was unable to bear it any further, and it was an ignominious thing to carry or touch the instrument of the Execution of a Malefactor, whence the word *Furcifer* was a common name of reproach, by chance a poor man, that came then out of the countrey, one *Simon* a stranger; of *Cyrene* in Africk, where was then a great Colony of the Jews, *Act. 2. 10. - 6. 9. Joseph. de Excid. Hieros. l. 7. c. 38.* meeting them, the Soldiers laid hold on him, and forced him to bear our Lord's Cross after him, either the whole, or the heaviest end thereof: whose sons, *Alexander* and *Rufus*, are particularly named by the Evangelist, *Mark. 15. 21.* which shews, that they were not only Converts to the Christian Faith, but persons of some note amongst the Primitive Christians (see *Acts 19. 33. - Romans 16. 13.* if those the same). And it is to be presumed that our Lord rewarded this service done him to their Father also in making him a Member of the Church and of his Kingdom; and that he was saved by the Holy Cross he bore; who thus had the honour even in the truest sense to take up the cross, and follow our Lord, and to partake of his reproach and ignominy. But the divine Counsel ordained this accident thus significative also of a greater matter; viz. That our Lord would not bear his cross alone, but that all his Followers for ever were to bear their parts of it.

§. 92.

Whilst our Lord passed along in this solemn Procession to his offering up; the divine Majesty provided, that amidst so many stony-hearted Jews that thirsted after his blood (wherewith the Psalmist *Psal. 21. 13. 17.* describes him compassed about with so many ravenous Dogs, and fierce Bulls) there should not want those, that accompanied such sufferings with their tears, and lamented and deplored these pitiless and undeserved cruelties, for a testimony against the others, as before, *Joseph* and *Nicodemus*, and *Pilat's* wife, and *Judas* also, when too late, were. Many persons there were of the more devout and compassionate Sex, and more secure from the soldiers affronts, that followed and lamented him *Luk. 23. 27.* So holy and innocent a person, from whom they had heard so many charming Sermons, and in whom seen such mighty works. Among whom we may imagine were those *Galilean Women*, that in his former



mer life time had waited on and ministred unto him, and his beloved Mary and Martha: All whose exceeding affection to our Lord, doubtless, had so conquered their fears, as to run thither wherever they could have a sight of him, of whom they were likely so soon to be totally deprived.

These, probably, before had stood with the rest of the people in the common *Piazza* before Pilats Tribunal; and there saw and heard all that sad Tragedy that had passed between our Lords own people persecuting, and the stranger-Governour defending, him: whose miserable usage, there, still heightened their love and compassion, and in them added to all the former endearments of him; as it did, in the people, to their rage and fury. Especially amongst these the Blessed Virgin, his afflicted Mother, who could not be absent from him in life, or death, where she could have any access, and who, here, most diligently observed all her Son said, or did, or that was done to him; as the Evangelist saith *Luk. 2. 19.* she formerly did those even in his minority and childhood; she, I say, especially, may be supposed to be wounded at the heart, not only when she stood by the Cross, but, during all this time, with those Sword-points of most pungent Grief (which Simeon foretold her of) in her and the rest of her Friends hearing their *away with this fellow*; and their *crucifiges*, and their acclamations for *Barabbas*, before the *Son of God*. And the sight of him so used, when Pilat cried *Ecce Homo*, and again *Ecce Rex Vester*, that had no operation of pity upon the hard-hearted Jews, I may say had too much on them. But that we are to believe his Holy Mother, as being full of Grace, and of the Holy Ghost, to have bin indued with a most perfect patience, and resignation, and silence; and her carriage also to have bin an edifying pattern to the rest. Thus was our Lord, in all those his former sufferings, beheld and lamented by his Friends; But, now after his Condemnation, and the Jew's cruelty according to the divine Will satisfied, the tide in the *people* also began to turn: and these of our Lords former acquaintance to have many Companions of their Grief; and such a mind began to possess some of them at least, as they had had when but two daies before they heard and admired him in the Temple; and as they had on Palm-Sunday; and those also of the people, who all this while retained the same affection toward him, his safety now despaired of, began more to shew it. And thus a great multitude attended our Lord his death and Funeral full of bitter lamentation;

mentation ; though amongst these the more or more open in their grief were those of the female Sex.

On whom our Lord lifting up his all-bloody and disfigured Countenance, in great consideration not of himself, suffering nothing but what he pleased, but of them, being infinitely afflicted for the sins of his own people ( to whom he came in such love, and they received him not, but were now casting him the only Son and heir out of his Vineyard, and killing him : ) and for the unparalleled judgments of God, that he saw now approaching upon them for this fact, brake out into that passionate and prophetick speech : *ye Daughters of Jerusalem, weep not for me, but for your selves and your children* : telling them, the daies were now at hand, if their tears, at least of their own particulars, prevented them not, wherein they should bleſs the barren, that never had any children prepared for such a misery ; wherein they should wiſh the Mountains to fall on them, and the Hills to cover and bury them deep from the face of the divine vengeance, descending from above on that people. For, if the flames of Gods wrath meerly for their ſakes and ſins brake out now in ſuch a manner upon him, a Tree alwaies green, and flouriſhing, and fruitful, and no way deſerving or qualified with any cumbſtible matter, for them to feed on ; what would this fire do ( where their impenitence ſhould make them unworthy of his blood to quench it ) upon their dry, dead, fruitleſs, wood ; ſerviceable for nothing elſe, and ſo well prepared for it ? The conſideration of which had but a few daies before drawn tears alſo from himſelf ; when the Evangelift ſaith, he, in the miſt of his triumph from Mount Olivet, beholding the City, wept over it, ſaying with ſobbs interrupting his ſpeech, *If that thou haſt known, even thou, at leaſt, in this thy day &c.* Luk. 19. 41. This then our Lord in pity to them ſaid, to procure the application of their tears not to his ſufferings, but rather to the cauſe of them ; to their own ſins, and the ſins of their people ; as doubtleſs, from his powerful words, many of them afterwards did apply themſelves and found mercy, obtaining ſalvation by his blood, within the arms of the Church ; and ſo, when the time came, fled from the face of that fire, and eſcaped in the time of that deſtruction ; when the Romans, the ſame Inſtruments the Jews employed to conſume this Green-wood, were uſed afterwards by God to burn the dry. For it is obſerved, that thoſe Jews of the chriſtian Profeſſion, warned from our Lords prediction, by their retiring betimes out of

*Hof.* 10. 8.  
*Iſ.* 2. 10, 19.  
*Apoē.* 6. 16.



of the City and out of Judea, were generally preserved.

Thus this Anathema for us was conveyed out of the Holy City, or that should have bin so, as an accursed thing; for as the devoted Goat, laden with the iniquities of the children of Israel, was carried out of the Holy Camp *Lev. 16. 10*; and the bodies of those beasts, which were offered for expiation of sins, and whose blood was carried by the High Priest before God into the Sanctuary, were burnt also without the Camp, ( It is the Apostle's observation *Heb. 13. 11, 12, 13* ); so was it to be here in the prototype; whose Blood was afterward carried into the Heavenly Sanctuary, to make an atonement for the world, and was carried thither by himself, the Priest, as well as the Sacrifice; none else worthy, or sufficient, for either of these.

There they brought him to a rocky Hill on the North-West side of the City, where, it seems, Executions were usually made, by the Hébrew name of it *Golgotha* signifying a skull; perhaps, from some bones of the Malefactors lying scattered upon it, where the rock affordeth little conveniency for covering them. Here, in the soft stone of the rock were digged several holes, wherein to put the crosses; Three such are there seen at this day about *Eighteen* inches deep ( saith *Eugen. Roger. La Terre Sainte lib. 1. cap. 14.* ) and *nine* the Diameter; and the distance one from another near two yards; and, between two of these, a rent or cleft in the rock from the one side of the Hill to the other ( which hill runs length-way Northward ) about a Palme breath: but the profundity of it, he saith, not discoverable. And on this same Hill probably it was, that Abraham was appointed by God to offer up his only Son Isaac. For it was to be upon a certain Hill, that God would shew him *in terra Moræ*, or *visionis*, as the land thereabouts was called; of which Hills that of *Calvary* was one: God having placed his own people and his true worship in the middle of the Nations round about *Exec. 5. 5.* and again Jerusalem in the middle of this.

*Gen. 22. 21*

Arrived now at the place of his suffering; it is said to have bin the custome of the Jews, from the piecept given them, *Prov. 31. 6.* ( but so was it also of the Romans from a natural compassion ) to tender to persons condemned, before the undergoing their torments, some comforting and strengthening drink; and that ordinarily mingled with some aromatical ingredients, that had a stupifying quality, and one of these to be Myrrhe.

§. 95.

To observe the custome therefore, and, as it were, to prepare and strengthen our Lord for the great sufferings that were to follow, who was almost spent by those endured already, and who but now fainted under his Cross, they brought him some of this compounded wine; but their malice first mingled it with gall: changing this cup, which common pity provided for the consolation and refreshment of poor condemned persons, into a Nauseating and bitternes not to be endured. A circumstance of their barbarous treatment of him, not neglected to be taken notice by the Psalmist in the description of his sufferings: -- *Dederunt in escam meam fel &c.* Psal. 68. 21. for it was given to him whatever was deserved by us: of whom the Prophet Jer. 8. 14. *Potum dedit nobis aquam fellis, peccavimus enim Domino.*

Our Lord, though he well knew their inhuman composition of this cup, yet to avoid the shewing any offence or passion, tasted it, and consoled himself in calling to mind the prophecy of it; but, here left to his liberty, would not drink it; though no doubt he then laboured with very great thirst, if we consider all his former usage, the time of the year, the climat, the crowd about him, no sustenance since that which he said should be his last cup at the Paschal Supper; at which time doubtless a cup of cold water would have bin a great refreshment to him, but none offered it to him. *He would not drink it,* as no way serving for that end for which he needed it, the quenching of thirst; but rather the contrary; and again, as not admitting any artificial means of accelerating his death, or stupifying his senses (if such a vertue this drink had): for he knew how great our debt in this kind to his offended Father was; and desiring to pay it to the uttermost, would accept nothing that might any way lighten, or mitigate it.

§. 96.

After this they hasting to his Execution, the Centurion with the rest of the Cohort standing by as a Guard, four of the meanest of the Soldiers, to whom this base employment might be a little beneficial, stript our Lord of all his clothes whatever, which fell to their share, onely putting a small cloth over those parts which for decency were to be covered, and leaving him his Crown of Thornes; the points of which, we may imagine, as so many weapons sticking in the wounds, and never drawn out whilst he lived after thrust into them, caused a perpetual torture from the time of his mock-coronation, till his giving up the Ghost. Thus made naked, and the wounds which he had received



received but an hour or two before exposed to the cold air, and made raw again by their pulling away his clothes, that sticking to them served him for a plaister, they spread him upon the wood of the Cross, and racking his arms to their utmost extent with great spikes of Iron driven through the palmes of his hands, fastned them to the cross-piece thereof: and so also his feet, stretched out, and put one upon the other, with one spike driven through them, fastned them to the long beam of the Cross; whilst our Lord without reluctance permitted them --*facere etiam in se quaecunque voluerunt* Mat. 17. 12; yeilding his body, and stretching out his Limbs so, as they required: *cum pateretur non comminabatur, sed tradebat judicanti se injuste* 1 Pet. 2. 23. saith S. Peter: and meanwhile, amidst those sharp pains he must needs feel in those most nervous and sensible parts, afflicted himself for their sins; and, compassionating their condition, as he did before in the way that of the Daughters of Jerusalem, he prayed for them to his Heavenly Father; and pleaded to him their ignorance of what a person he was. *Prayed for them*; not only for those Soldiers, who so cruelly tortured him, but for all whosoever, Jew or Gentile, that had their hands in his death, saying aloud those words which might have melted down such stony-hearts, --*Father, forgive them, for they know not what they do.* Which admirable Pattern of this meek Lamb of God, who had no gall in him, being set to all his Followers in whatever their sufferings, the Prophet Esay in his prophetick History of him chap. 53. 12. lets not pass unmentioned, where he saith; --*Ideo disperdiam ei plurimos, & sortium dividet spolia; pro eo, quod tradidit in mortem animam suam, & cum sceleratis reputatus est, & peccata multorum* [even of those *scelerati*] *tulit, & pro Transgressoribus rogavit.* Whose prayer also was heard by his Father, not only for the more simple, but even for the most culpably ignorant, so they were penitent, a great company of the Priests also afterward becoming obedient to the Faith. *Act. 6.* And, among others, St. Paul, a great Persecutor of our Lord in his Members, saith, he obtained mercy 1 *Tim. 1. 13: Quia nesciens fecit.* And S. Peter *Act. 3.* invites the People and their Rulers to repentance for this fact upon this account, for that, if they had known who he was, they would never have done it. And a great relenting and change of mind was found afterward in many of those that stood by him in these sufferings; seeing the strange things thereof, not onely among the People, but the Roman Soldiers, and their Com-

mander, the Centurion ; whom the Gospel describes beating their breasts, greatly fearing and glorifying God, and confessing him, not only a righteous man, but the Son of God. All effects doubtless of this our Lord's prayer on the Cross.

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Next, by Pilat's order, and according to the custome of the Romans, was fastned also to the Cross over our Lord's head a Title, in great and legible Letters, of the accusation or crime for which he suffered ; which Title, that it might be understood, in that great confluence of strangers to this Feast, by all that looked on it, the Governour ( which was very extraordinary ) caused to be written in the three most universal languages, Hebrew, Greek, and Latin : and it was this ; *Jesus of Nazareth the King of the Jews*. Many came thither ( saith St. John ) it being so nigh the City ( for now this Sacred Hill of Calvary is taken into it ) and reading this Title thus exposed in so many tongues, the chief Priests much resented it ; which in plain terms affirmed Jesus to be their King, and made them the Betrayers and Crucifiers of him. Which Kingship of his, it is most probable from what hath bin said, that Pilat verily believed in such a sense as our Lord had challenged it, and as he had often confirmed it with Miracles of all sorts, not unknown to Pilat ; and so indeed held them guilty of his blood, whilst he thought himself, by his open Declaration, to have sufficiently cleansed his hands of it. They therefore hast to Pilat to procure an alteration of the Title ; not to run that he *was*, but that *he said he was*, their King. From whom they received only this sullen Answer, that *what he had written he had written*, that what he had written, should stand so. It being the Divine pleasure, that without any of their false glosses it should now be published to their shame who he was ; and how unjustly betrayed by them ; viz. the King of Heavens only Son, *Jesus*, their Saviour sent with the Gospel of everlasting happiness and peace, to reign over them for ever, and by them thus deserted and rejected, tortured, and made away. But Pilat also perhaps might reflect on the loyal service herein he might be thought to have done to the Roman state, in a Nation noted for rebellion, by his executing their Prince of the race of David. And besides, had he corrected the Title to their mind, namely, *that he said he was* so, considering in what manner our Lord both said it and menaged it, not intermeddling at all with terrene powers, he had but the more divulged his own injustice, in taking away his life only for his saying so. But, what motives



motives soever Pilat had of this, he seems guided herein, as Cai-  
phas in his prophecying, by the Divine hand, that this title  
might be presented by this High Priest of the new covenant be-  
fore the Lord, as was that on Aarons Miter; *Sanctum Domino*  
Exod. 28. 36, 38. whilst he thus bare the iniquity of the people,  
and dyed for them; and Pilat in some sense was thus the first  
Apostle declaring to the world his Sacred person.

All thus prepared, and our Lords naked body thus fastned,  
the Soldiers raised up him and the Cross together, and fastned  
the foot of it in the hole provided in the Rock. And thus was  
this only Son of God, and most innocent Lamb, like the Serpent  
in the Wilderness, lifted up upon a pole; that, as the peoples  
lives were saved by beholding the Serpent, so, what sinner so-  
ever should with the Eye of faith look on him thus lifted up,  
should not perish, but have eternal life; as once, comparing  
himself to this Serpent, he said to Nicodemus. *Jo. 3. 14, 15.*  
Thus, out of too much love to us, though equal with God, he  
descended from his Throne above, and emptied himself; be-  
came a servant, or slave so far, as to be obedient to the death,  
even this death accursed: and, stepping in between the Divine  
vengeance and us, was voluntarily thus made an Anathema  
and Curse in our stead, and hanged up before the Lord, and  
before the Sun; taking the malediction and the handwriting of  
the Decree, that was gone forth against us, away; and fast-  
ning it with himself unto the Cross, as the Apostle writes in *Col. 2, 14, 15.*  
contemplation of our Lords passion: a thing that, when preach-  
ed, was a stumbling block to the Jews, and foolishness to the  
Gentiles; and a thing strangely incredible, at first, to the Hea-  
then also now, whom the Churches Missioners endeavour to  
convert to Christianity.

Our Lord thus secured, the four Soldiers, his Executioners,  
went to divide the poor spoil they had taken from him, his  
Garments, which God his Father might now behold, as Jacob  
that of his dearly loved Joseph, all besmeared, not with a coun-  
terfeit, as Joseph's was, but his own, blood; whilst he so also  
hung by them cruelly murdered. His Garment, we may ima-  
gine, was such as the meaner people of Galilee and his Disci-  
ples wore. An outer loose garment having at the bottom four  
skirts; see *Deut. 22. 12*; and a coat closer to his body; and, it  
seems, his was made a knit one, all in one piece, as Waist-cotes  
use to be; perhaps the work of his poor Mother, the Blessed Vir-  
gin, for securing him the more against cold; who often lodged  
abroad

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abroad a-nights, not having where else to lay his head. Whether our Lord had any linnen under this clothe cote, either covering his whole body, or at least the secret parts; or, whether this knit coat was next his body and another coat over it, is somewhat uncertain.

His outer garment made of four pieces the Soldiers divided into four parts, to share it equally; but the coat, not dividable without spoiling it, they cast lots for; and so fulfilled that prophecy *Psal. 21. 19.* very punctually, as to all the circumstances of our Lords sufferings, -- *They divided my garments and on my vesture cast Lots.* Thus our Lord saw his poor goods, all he had, seized on, and distributed before his face; but, as God would not suffer them to break a bone of him, so neither to tear his coat: a Type of his Church, which will never admit any Schism; and they, that offer to tear it, cease to be of it.

Whilst our patient Lord hung thus before them languishing in his mortal torments, one of which was the perfect enjoyment, in this manner of death, of his senses, hearing, and seeing all the sad things that passed about him, the Evangelists relate, how by the Devils instigation all manner of persons, when no other cruelty remained unexecuted, fell on railing and insulting over him; and shot out their arrows against him, thus set up as a mark for them, even bitter words, and with these afflicted him, whom God had thus wounded: fulfilling herein punctually the many prophecies in the Psalms and elsewhere foretelling this; So -- *omnes (saith the mourning Psalmist) videntes me deriserunt me: locuti sunt labiis, & moverunt caput, aperuerunt super me os suum, sicut Leo rapiens & rugiens; subsannaverunt me subsannatione; frenduerunt super me dentibus suis, dilataverunt super me; dixerunt Euge, Euge.* -- *Psal. 68. 25. Sustinui, qui simul contristaretur, & non fuit: & qui consolaretur, & non inveni* *Psal. 108. 2. Locuti sunt adversum me lingua dolosa, & sermonibus odii circumdederunt me:* and so *Psal. 30. 14. Audivi vituperationem multorum commorantium in circuitu. Et ego factus sum opprobrium illis: viderunt me, & moverunt capita sua.* Where also their very words *Mat. 27. 43.* -- *He trusted in God, Let him deliver him now, if he will have him, for he said, I am the Son of God,* are set down *Psal. 21. 9. Speravit in Domino, eripiat eum; salvum faciat eum, quoniam vult eum.* And so *Psal. 3. 3. Multi dicunt animæ meæ, non est salus ipsi in Deo ejus:* and so in Wisdom chap. 2. 16. *Gloriatur patrem se habere Deum, videamus ergo si sermones*



*sermones illius veri sint. -- Si enim est verus filius Dei, suscipiet illum, & liberabit illum de manibus contrariorum. Contumelia & tormento interrogemus eum, & probemus patientiam illius. Morte turpissima condemnemus eum: erit enim ei respectus [ apud Deum ] ex sermonibus suis [ i. e. if we may believe his words ].* Thus the Holy Ghost foresaw and foretold these their Blasphemies; and, whilst such ungrateful treatment added to his anguish, the fulfilling these prophecies yeilded him great consolation. Thus was he exlamed on by all manner of people; *sustinuit qui simul contristaretur, & non fuit*: by the cheif Priests, and Scribes, and Elders ( saith the Evangelist ); who, not satiated with their former cruelties, it seems, came hither also to see him dy; by the common people; by the Roman Soldiers; acting here the second part of that they had done in the *Prætorium* to this their mock-king; by the Passengers on the high way; our Lord being crucified near the road, that passed to Shiloh and Gibeon: Lastly, by the very Thief, in the midst of his like torments: by all these jeering at his pretensions of being Christ, and the King of Israel, ( taking Pilats superscription also for a mock ) at his making himself the Son of God, and his constant faith and trust in him; and that, since he had so near a relation to God, they would fain see now, if his God would deliver him; jeering at his former good works and Miracles; and that, since he was so bountiful of them toward others, they would fain see him now do one upon himself; unpin his nails, and descend from the Cross; at his vain boasting to destroy the Temple, and rebuild it in three daies ( for it seems this, for want of worse, was spread amongst all the People, for his great crime; for it was the passengers on the high-way that twitted him with it, whilst indeed they themselves were now acting that thing he foretold of, their destroying the Sacred Temple of his Body ); that now therefore he should repair his own ruines: *Ah, thou that destroyest the Temple and buildest it in three daies &c.* jeering at his being Jesus the Saviour of the world; that now therefore he should shew it, and save himself. Such were their scoffings: somewhat like Satans former jeers in the Desert ( whose also these were ) That, since he was *Gods Son*, he should make the Stones there Bread, and he should throw himself down from the pinnacle, to be held up by Angels &c; and such as those, wherewith he usually afflicts the Members of Christ when on their death-bed; representing, in those their present sufferings, their former hope and Faith in God as vain. The Thief also hanging by  
him,

him, in the midst of his own like torments, could not forbear, now despairing of the hopes he had of deliverance by him, famous for Miracles, but fell also on mocking him, and asking him, if he were the Christ; why he did not save himself, and them? But the penitent Malefactor on the other hand, whose heart God had touched, amidst so many blasphemies, to Glorify and confess our Lord, seeing his silence, fell on rebuking his Fellow; and asked him, if he at least, whilst others, at liberty, said what they pleased, had no more fear of God, especially being himself in the same sad condemnation, and justly, for his wicked deeds, and so near his End, than to fall on railing upon an innocent and just person, that had done nothing amiss; instead of acknowledging and confessing his own Guilt? And, this said to his Fellow Thief, he with a strong faith believing our Lord to be indeed what he was, the Christ, the Son of God, the Saviour of the world, the King of Israel, began to make his humble Addresses to him; and desired that he would remember him when he came into his Kingdom. A stupendous faith, and divinely inspired, now, when he saw our Lord upon the very lowest step of his humiliation; now, when faith perhaps failed his very Apostles. Yet there wanted not also some external excitements, that might partly raise such a devotion in him to our Blessed Lord: as, perhaps the great fame of his former Sanctity, and Miracles; and also many circumstances, which he beheld, of his passion; his divine patience and meekness; his compassionate and prophetick speeches to the women of Jerusalem, which lamented him; his praying for his enemies, when they nailed him to his Cross; his admirable silence to so many unjust reproaches, and particularly to that of his fellow-thief. To whom our Lord graciously promised, and that with an *Amen*, that he should be remembered; and that very day be with him, his Lord; in the heavenly Paradise, appointed for the reception of all blessed Souls till the Resurrection of their bodies; applying the merits of this his passion to that poor Wretch, which first humbly acknowledged his own sins and demerits, in saying; *and we indeed justly*; and then, confessing our Lord's innocence, and personal dignity, implored his mercy. And thus was the saving of this believing Thief the first fruits, as it were, of the infinite benefits to mankind of these our Lords sufferings; and the early pledge of that eternal mercy, which all penitent sinners should receive from him to the worlds end.



All this while stood, first at a greater distance, then nearer the Cross, as their fears, or the Soldiers fierceness, or the crowds of people, grew less, the Holy Virgin the sad Mother of our Lord, and the Women, our Lords former Attendants, that accompanied her; among whom was Mary Magdalen, and Mary of Cleophas our Blessed Lady's sister-in-law, her husband being brother, or else she sister, to Joseph; which Mary was the Mother also of James the less, and Joses, and Simon, and Judas, that were called our Lord's Brethren; i. e. near Kinsmen, by the relation they had to Joseph. For, if this Mary had bin the Blessed Virgin's own sister, her Name would not have bin also *Mary*; this being not usual, or convenient to call two sisters, undistinguishable, by the same Name. There was also present Salome, John's Mother, and others; and John likewise our Lords beloved Disciple (whose confidence above the rest we saw in the High Priests Palace) was there with them; but, likely, none other of the Eleven, at least so near; affraid of being apprehended, if they should have appeared; and perhaps John more presuming here, as in the Palace, because known to the High Priest. Here then stood the sad Mother of our Lord, beholding and hearing all that was done to, and said against, her Son; with the like patience and resignation, as he suffered it: and ready with Abraham, for the love of God, to have offered him up her self, had he commanded it. Here she and the rest heard also that admirable confession of our Lord by the penitent Thief, and our Lord's gracious answer to him, which must needs be a great consolation to them. After which Answer, our Lord, looking down upon his Mother, and compassionating her condition, as well as Grief, spake to her first, and calling her *Woman*, perhaps for preventing those affronts, to which her near relation to him, hated of all, if it had bin known, made her liable, recommended John his beloved Disciple to her love and affection, instead of himself, as one that thence forward would perform the duty and observance to her of a Son; and then speaking to John, recommended to him the care, and providing for her (now aged about fifty, and a desolate widow, Joseph being formerly dead, and now also her only Son taken from her) as his Mother, he being a single person, and Virgin, as she; and having no Wife or family of his own to take care of, as many others had; and by reason of his wealthy parents (out of which wealth also Johns mother formerly made provision many times for our Lord) having the command

of so much maintenance as was necessary for their decent subsistence.

Which recommendation of our Blessed Lady to John shews, that, notwithstanding the mention we find of her sister and four of our Lords Brethren, yet that they were not of so near a Relation, as that our Lords Mother, after the death of Joseph, had any family of her own; or these had any constant habitation with her, so as that she might rather have bin committed to their care and provision in her now declining age.

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Our Lord, having thus made his *Will*, and disposed of his onely charge his dear Mother, whom St. John took to himself, and served with all fidelity, and supplied with all necessaries till her death, spake not at all after this for near the space of three hours, from about the sixth till the ninth hour, a little before he gave up the Ghost; but, continuing in silence, and prayer, and his countenance lift up towards heaven, went on finishing that Sacrifice which was to be the redemption of the world: consuming and melting away in the flames of Gods wrath toward sinners; now, in its effects, seizing on him in their stead, for all the offences of all mankind that had or should be. When, as he grew nearer to his end, the Sun, now at midday see *Amos* 8.9. and when not capable of any natural Eclipse; the Moon being now at the full, and at its greatest distance from it, began to be darkned, and to lose its light; this noblest body of the Creation sympathizing, as it were, with its Lord, and covering its face at such a horrid Spectacle, and indicating to the hard-hearted Spectators the true Sun of righteousness, and that true Light, that enlightneth every one that cometh into this world, to be now setting, and its glory eclipsed so far, as the malice of the Prince of Darknes and his Instruments could effect it: and intimating now also the cheif reign of the power of darkness permitted by God to the Prince thereof.

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All things were now full of terrour and amazement, and mens hearts with fear began now to melt and relent, and their former taunts and merriments to be changed into a deep silence, and expectation what would be the Issue, suspecting more miraculous things to follow; when, about the ninth hour, or three of the clock in the afternoon, the solemn time of offering up the Evening Sacrifice, our Lord when now seeming to be quite spent, and near his expiration, cried out with a loud and strong voice, and such as was not usual to such a manner of death (exhausting all their spirits and strength before taking away



away their life ) to shew, that he laid his life down, not compelled, but when he pleased, though without shortning the time of the sufferings belonging to that cruel death ; and to testify also, against Hereticks, the Reality of his sufferings, saying with great force, that all the multitude heard him, those first words of the Psalm penned by the Holy Ghost for a Description of his Passion, *Eloi, Eloi, lamma Sabbaſthani ? My God My God why haſt thou forſaken me ?* expreſſing the laſt pangs of death now approaching, and the inexplicable torments and anguiſh of Body and Soul due to our ſins that now lay upon him : which he calls *his ſins* in the following part of this verſe of that mourning Psalm [*longe a ſalute mea verba delictorum meorum*] and which ſin of ours made this patient Lamb of God ; after three hours ſilence, ſo break out into this complaint under them : where more greivous than the corporal ſufferings was the interior anguiſh of Spirit ; in his Divinity its ſuſpending from his Humanity all thoſe conſolations, which might any way relieve its ſorrows, and with which his Servants in their greateſt ſufferings are uſually reſreſhed. This, like to that his Agony in the Garden ; but now without an Angel ; where the Apoſtles mention (*Heb. 5. 7.*) of our Lord, *in the daies of his fleſh offering up to God prayer and ſupplications with ſtrong cryes and with tears*, may well be underſtood, as of the tears, and prayers, and ſtrong cryes, made and ſhed in the Garden, ſo of theſe now iterated on the Croſs : for the weight of Gods wrath, lying on our ſins which he aſſumed, is inexplicable.

Theſe words of that prophetick Psalm might have hinted to the learned High Priests and Elders, that the Tragedy of this Psalm was juſt now acted, and lively expreſſed in every part of it : and they thoſe miſerable Wretches by whoſe perſecutions this prophecy was fulfilled ; and ſo might have begotten ſome compunction in them. But, either they, ſo blinded as not to underſtand thoſe words, or the other common-people at leaſt miſtaking them, nor knowing them for the beginning of the Psalm, and hearing them pronounced with ſuch a loud voice, thought, from the ſimilitude of the word *Eloi* twice repeated, that our Lord called upon Elias ; that he would not forſake him in this his miſery, but come to help him. For, it was the common belief that Elias was yet alive in his body, and was to return among them to rectify all things before the coming of the Meſſias ; the darkning of the Sun alſo filled them full of wonder, and expectation of ſome other ſtrange things ; their

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hearts also now being somewhat mollified and beginning to entertain another opinion of our Lord, than not long before.

After this our Lord, entering into his last Agony, said, *I thirst*; as if it were to accomplish the drinking up the last dregs and portion that remained of the cup of Gods wrath against sinners; remembring the words that follow in the same prophetick Psalm *vers. 16. Aruit tanquam testa virtus mea, & lingua mea adhæsit faucibus meis: & in pulverem mortis &c.* and Psalm. 68. 22. *potaverunt me aceto.* And, there being a vessel of vinegar or small four Wine, with which mingled with water the Soldiers and common people used to quench their thirst, one of the By-standers, running and drenching a sponge in it, put this upon the top of a long reed, and so applied it to our Lords mouth (the darkness now diminishing) to refresh him, and prolong his life a little, in expectation of what perhaps Elias would do for him; whether he would come at last, and take his Fellow-prophet down from the Cross. After our Lord had received the Vinegar, which was as it were the last dregs of the bitter cup, prepared for him by his heavenly Father to drink, he said those precious words so full of consolation to poor sinners, *consummatum est*; that all was finished; a *Passiones consummavi* now, as he said an *opus consummavi*, before he entred on his passion *Jo. 17.* All the prophecies being now fulfilled, the Sacrifice offered, and the Ransome of mankind from Gods wrath, and the *Prince of Darkness*, and from *eternal Death*, fully paid. And so with another loud and strong voice like the former, recommending his now departing Spirit into the hands of his celestial Father, in the words again of the Psalmist, changing *Domine* there into *Pater*, and exhibiting this as the last act of his dutiful submission to all his Will, he pronounced those last words of his on the Cross: *In manus tuas Pater commendo spiritum meum* Psalm. 30. And so meekly bowing down his head (which perhaps hitherto was held erected towards heaven in prayer see *Heb. 5. 7.*) gave up the Ghost; not when the torments of death forced it away, but when he pleased, seeing all now fulfilled, voluntarily to regive it: Shewing, in his strong out-cries, his miraculous power and strength to have kept it longer in being; about the ninth hour, the time of offering up the Evening Sacrifice, and in the end of the sixth day of the week, as entering into his Sabboath of rest. The two Malefactors that suffered with him being both yet alive; not that our Lord any way abbreviated for himself the torments of this cruel death, but that



that the barbarous usage of him all that day and the night precedent without any sustenance, refreshment, or repose, and the loss of so much blood under his coronation, and scourging, had so debilitated and exhausted him ( which was also seen in his fainting under the Cross ) that these his last torments on the Cross must needs have a speedier period, unless he should have continued his life by miracle.

All the passions of our Lord thus at last come to an End, and his bloody Sacrifice for our redemption finished, the Sun, which seemed this while to have sympathized with his sufferings, began to recover its strength; and now the infernal powers of darkness, their hour expired, to quake, and tremble, and with them the Earth also to shake in such a manner, that the Rocks were rent asunder with it; and particularly that of Mount *Calvary*, where our Lord suffered, cleft asunder some two or three foot from the hole wherein our Lords Cross was fastned, from one side of the Hill to the other, to be seen at this day; gaping about an hand breath; and the depth of it not to be sounded. Yet the infinit mercy and long-suffering of God, who, to shew his displeasure, rent the rocks, forbore to take present vengeance on the Murderers of our Lord, giving them longer time to repent; as some of them also did. The veil of the Temple also, remote from this place and standing at the other side of the City, was rent in two, saith the Evangelist, from the top to the bottom. Which veil divided the *Sanctum Sanctorum*, where was the Ark, the symbol of Gods presence, from the outer Temple; and into which the High Priest entred only once every year, carrying in thither the blood of the Sacrifice to sprinkle it before the Ark on the solemn day of Expiation. The renting of which Veil, at this time, was very significative of the effects of our Lords passion:

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1. To shew now an end and consummation, and so Abolishment of all the former Typical Ceremonies of the Mosaical Law; this new High Priest succeeding and abrogating now the former Aaronical Priesthood; who, having offered the only pleasing Sacrifice to God on the Altar of the Cross, was to enter with the blood of it into the celestial *Sanctum Sanctorum*, and there, with it sprinkled before God's Throne, to make an atonement for the sins of the whole world. Who (saith the Apostle much prosecuting this matter in his Epistle to the Hebrews) took away the first covenant, that he might establish another following: and dedicated to us a new and living way of access

to the throne of Grace, and entrance into the Holy of Holies, through the veil [ of his Deity ] that is, his *Flesh*; which veil also was rent on the Cross, the members of the body rent first, and at last his soul also rent from the Body. And *chap. 9. 11. &c.* Who (saith he) an High Priest of good things to come, by the Holy Ghost offered himself unspotted to God, and so by [ or through ] a more ample and more perfect Tabernacle not made with hands [ i. e. the Heavens *vers. 24.* ] nor by [ or with ] the blood of Goats, or Calves, but by his own blood entered into the Holies, eternal redemption being thus found and effected.

2. Again; to shew, that the Partition was now taken away between Jew and Gentile; and his service no longer confined to his Temple at Jerusalem; but that it was to be every where equally accepted of him, and his Church to be spread over the whole world, and a general and free access admitted for all people to God the Father, and to the Divinity, through this veil of our Lords humanity: --*Neither Jew nor Greek*, saith the Apostle, *Gal. 3. 28. neither bond nor free &c.* now; But all one in Christ. Wherefore our Lord foretold to the Samaritan woman (*Jo. 4.*) That the time was coming, when they should neither *in that Mount of Samaria, the Temple of Garizim, nor yet at Jerusalem, worship the Father*; but the true worshippers should worship him [ every where, not with carnal Sacrifices any more, but ] in spirit and in truth.

3. To signify, that God was now departed from the Jews, and left the place of his former residence amongst them; ( as also Josephus saith, that a little before the destruction of the City a voice was heard in the Temple, *Eamus hinc.* ); because they had forsaken his laws, refused the Gospel, and crucified his Son, for which this Garment of the Temple was also rent, as in a time of Mourning.

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Whilst these things happened, the Roman Centurion, that stood over against the Cross of our Lord, and commanded the Guards which watched him, having learnt before both from their mocking, and from his accusation in the Court, that he made himself the Son of God, and hearing from him such a loud and strong Cry at his giving up the Ghost, and considering the darkned Sun, the Earth-quake that followed it, and the rent the very rock he stood upon, surprized with great fear, in the midst of these hard-hearted Spectators, Glorified God, saith St. Luke; and said, that *certainly, this was a righteous man*:

Nay

*Luk. 23. 47.*



Nay further, confessed, that surely he was *the Son of God* ( as he had, in his arraignment, confessed himself to be ): and the Guards also that attended there, sore afraid, made the same confession with their Commander, saith another Evangelist; *Mat. 27. 54* that truly he was *the Son of God*. The common people also, that came together to this sight, filled with terror, and their hearts accusing them for what they had either done or consented to, not shaking their heads at him, as they had done a few hours before in derision, but smiting their breasts, went away mourning and sorrowful, as they came full of jeers and merriment. *Mat 27. 39.*

Our Lord's blessed Mother, and the other Galilean women, §. 106. his former Attendants, and St. John, stood there still by him; though not having so much as his dead body in their power, nor knowing how to recover it out of the hands of Justice; but waiting on the Divine providence and good pleasure concerning it. To whom it was some consolation, to see his heavenly Majesty shew himself by these strange accidents so sensible of the cruel execution of his only Son: and to hear, after that of the penitent Malefactor, the confession of our Lords Deity come from those *strangers*, the Roman Centurion and Soldiers; and to behold the peoples resentment at last of their former cruelties done to him; though now too late for the preservation of his life.

Meanwhile, of the repentance and relenting of the Governors of the Jews we hear nothing; who, probably, in seeing these wonders, said of these at his death, as they had of those in his life; that all came from the Devil: That this darkness, Earthquake, and renting the Rocks, were effects of the rage of Satan, thus deprived by their Justice of his prime Minister and Instrument for overthrowing of their law: or else, that they were expressions of the Divine displeasure against such an Impostor and Blasphemer: as almost all prodigies and strange accidents receive a double and contrary interpretation, as the person wisheth their prognostication ( and so predictions hinder not events, though, after these, they manifest the divine predisposal of them ): wherein also they were the more confirmed by that high affront, that seemed to be done to his Divine Majesty in the renting of the Sacred Veil that covered his Sacred presence in the Temple. For otherwise, if this man had bin so dear and nearly related to God, why did he not rather save his life? And, if these things were done by his power, why not he rather by it unfasten his nails, and descend from the cross?

These

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These Governors therefore nothing dismayed, and, as religious observers in every thing of their law, hastened to Pilat to request him for the taking down of the Malefactors from the Cross as soon as might be; lest their hanging longer might pollute that great high Festival that approached, which began over night at the Vespers of the former day. On which day also, being the Sabbath, they might not be taken down; which also was desired, according to what God had expressly commanded in Deuteronomy, *chap. 21. 23.* that the body should not remain all night upon the Tree: but that they should in any wise bury it that day (for he that is hanged is accursed of God) that the land might not be defiled; Thus the Text. They besought him, therefore, that, though some of them not yet dead, they might by all means be taken down, having their legs first broken to hinder, if any strength yet left in them, their escape from the Guards; well knowing also, that their cheifest prize, our Lord, was made sure, and dead already: the mangling of whose body also thus, though no torment, yet might be a further disgrace. The Roman Governour at their request presently sending such order to the Soldiers of breaking the Malefactors legs, and taking them away, they executed it upon the two Thieves, who they saw as yet have some life in them; but, when they came to our Lord already deceased, they forbore this; because indeed it was his Fathers good pleasure that his body should not be mangled, nor a bone of him broken; which was also punctually observed in the roasted Paschal Lamb, the Type of him. This thing was done, saith St. John, that the Scripture might be fulfilled; *A bone of him shall not be broken*; to which end also his death was hastened; inflicted on the others in whom they perceived some life.

70. 19. 36.  
Exod. 12. 46.

§. 108.

Thus our Lord's Body, in which were to remain the scars of his Passion, being not disfigured by any bone broken, only one of the Soldiers wantonly with his Lance pierced his side; from the opening of which gusht out a stream of blood (greater doubtless then what the piercing of a dead body could naturally send forth) falling down, and poured out, as that of the Sacrifices was, at the foot of this Altar, on which this Lamb of God was laid. Our Lord by this precious stream washing away all our filthiness; and this his blood spilt, not as Abels calling aloud for vengeance, but pardon. Of which what can we imagine less, than that it was, though invisibly, received and recollected by the Angels; and so afterwards presented by our



our ascending Lord in the *Sanctum Sanctorum*, not made with hands, above, when he entred into it before the Throne of God his Father: whereby the Celestials themselves are said to be purified and prepared for our Lords Pontifical service of Intercession for us there Heb. 9. 23. *which sprinkling of the blood of Jesus upon us* (saith St. Peter 1 Pet. 1. 2.) *Sanctifieth us with his spirit.* And we are now come to the Mediator of the new Testament, and to the sprinkling of blood, that speaks better things than that of Abels, saith S. Paul. Heb. 12. 24. and by which blood we also have confidence of entering into the *Sanctum Sanctorum*; now with our prayers, hereafter with our persons. Heb. 10. 19.

Together with this stream of blood gushed out also another very Miraculous stream of water; distinct from it: for otherwise, by reason of the strong tincture of blood, this water could not have bin discerned, if mingled with it. A Type of which was Moles his smiting the rock, and the water gushing out, whereof the Apostle also speaking saith, *the rock was Christ* 1 Cor. 10. 4. And these two, the water and blood, lively represented the two Sacraments, left by our Lord to the Church for the cleansing of sin, and commemoration of his death; the Sacrament of Baptism, and of the Eucharist. And thus, as out of Adams side, when lying a sleep, was formed his Wife Eve; so by the water and blood issuing out of Christs, lying in the sleep of his death, was formed in these two Sacraments his Spouse the Church: regenerated in the one by Christs Spirit; and nourished in the other with his grace, redeemed by the shedding of blood; and cleansed by the water.

§. 109.

St. John, a spectator all this while and diligent observer of all that passed, takes great notice of this with these words concerning it, -- *And he that saw it bare record, and knoweth that he saith true, that we might believe.* By which he saith, the Prophecies were fulfilled, that the Executioners should pierce his Sacred body, but not break a bone; and saith, that this water, and blood, in the two Sacraments, and the plentiful effusion, that was not long after accomplish'd at Pentecost, of the *Holy Ghost*, and which also continues to the end of the world, begetting and nourishing children to God, joined with them, are the three Witnesses that here on Earth give testimony continually of this redemption: which the same Evangelist, that saw this, prosecutes also thus in one of his Epistles, 1 Jo. 5. 6, 8. This is he that came by water and blood, Jesus Christ: not in water only, but in water and blood; and [in these] it is the Spirit that testifi-

§. 110.

*eth, that Christ is the Truth. For there be three that give testimony in Earth, the Spirit, Water, and Blood; Thus S. John. Meanwhile, abstracting from this contemplation, we may imagine what a ruful Spectacle this was to our Blessed Lady and the women with her, in beholding fuch barbarous cruelty ufed to her Son, even after his death, and his moft precious blood fo fpilt on the ground.*

§. III.

Whilst thefe things paffed, Jofeph of Arimathea, a noble Senator, and one of the great Council of the Sanedrim, a good man and a juft (faith S. Luke *chap. 23. 50.* of him) one who had not confented to their Counfel and doings, but expected the Kingdom of God; formerly a Difciple alfo of our Lord, but fecretly, as alfo was another great man, Nicodemus, for fear of the Jews; their eftates, and their Esteem, left either fhould be loft, making them more timorous: this Nobleman, refiding constantly in Jerufalem and rich, had in a garden of his, clofe by the place of our Lord's execution, newly caufed to be hewed out of the foft rock of the hill a Monument or Sepulcher for himfelf: but ordained by the divine predefignment for the interring of our Lord's body near hand, fo that all things might the better ferve for the evidence of his enfuing Refurrection.

He therefore, though fo timorous before, and who had now alfo a fpecial reafon of not touching or coming near a dead corps, becaufe of eating the Palchal Lamb at even, prohibited to any unclean, (as thofe were to be for feven daies that touched a dead body *Numb. 19. 14.*) yet, probably, much animated both by our Lords patient and innocent fufferings; and, befides his former Doctrine and Miracles, the many figns he faw now from Heaven and Earth of the transcendent dignity of his perfon, and that he was what he believed him to be; having heard alfo of the order of the perfons executed their being prefently taken down, or perhaps being one of them alfo that procured it, boldly, faith the Text, went in to Pilat to beg our Lord's Body of him, though well forefeeing he muft incur a great hatred from the cheif of the Jews his acquaintance herein. Pilat, after he had called the Centurion, and certainly informed himfelf of his being already dead, and no defign herein of faving his life, freely gratified him with it, and commanded it fhould be delivered him; not prohibiting him a decent Burial, whom he had alwaies efteemed an innocent perfon.

That Jofeph might not undergo this fad office alone without



out a companion, and for the greater honour of our Lords funeral, the time of whose humiliation was now expired with his death; Nicodemus, another great person, one that had formerly by night conversed with our Lord, and also in the Council spoken in his defence *John 7. 51*; and probably more familiarly acquainted with Joseph, by reason of their condiscipleship, joined with him in this service: mutually encouraging one another against the Priests and Elders of the Jews, who must needs be much displeased with this fact, as upbraiding them with the Murther, if not of the Messias, or a Prophet, yet, of a just person. Joseph therefore suddenly prepared fine linnen for a Syndon, and Nicodemus a great quantity of Spices, (about an hundred pound weight, saith the Text) and so coming to Calvary by the Governours authority, took down the naked body from the Cross, and, removing it into Joseph's Garden close by, probably there performed to it all the usual Ceremonies before burial; washing his stripes and wounds; and cleansing it from all those indignities, the malicious Jews and Soldiers had done to it; anointing it with sweet Oyles, and wrapping it in the linnen filled with the spices and sweet odours, and binding a Napkin about his head (used for hindring the falling of the Jaws); all, to make good that in the Prophet *Esay 11. 10. Et erit Sepulchrum ejus gloriosum.* In which office we may imagine these great persons were assisted, as with their Servants, so with the help of the blessed Mother of our Lord, and S. John, (more punctually relating this story than the rest) who, we may not think, left our Lord after expired; but waited still in the same place, to observe how God would dispose of his Sacred Body; and no doubt were much comforted in seeing that authority committed into the hands of those honourable persons, our Lords Devotes, and formerly known to them as such.

The Body, thus decently and sumptuously accommodated, was presently carried by this small train of Mourners, and laid in the new hewn Sepulcher near at hand; a place, as convenient for the future events of our Lords Resurrection, so a Monument durable and not subject to ruin, as other the noblest Sepulchers ordinarily are. For what more permanent than a Cave made in a Rock? but such (as also the place wherein he first lay, when he came into the world, the Manger) that might continue to all posterity, and such as remains to this day, and is continually visited by a great confluence of devout Christians:

§. 112.

being only six foot square, and eight foot high, and the entrance into it on the East-side about three foot high, and three foot three inches broad. On the right side of which Sepulcher from the entrance the Sacred body of our Lord was placed, see *Mark*. 16. 5. compared *Jo*. 20. 12, with his head toward the West. After this the door or mouth of the Cave was shut up, and fenced with a massy piece of rock cut out for the purpose; not to be removed but by the help of many hands; to hinder any violation of the Sepulcher, or Body; or robbing it of those costly linnen and spices, that should be bestowed upon it. Such a cave it was, where Lazarus was buried, *Jo*. 11. 38, 39, 41. with a great Stone rolled upon the entrance into it; which our Lord then commanded to be removed; and our Lords raising of him, a lively type of the something he would shortly after perform in raising himself. Meanwhile, those women, our Lords former Disciples and Attendants, that assisted not in this action, keeping some distance, perhaps in respect of these honourable persons, with whom they had no acquaintance, observed all that was done; where their Lord was laid, and how the Sepulcher made fast: and, it being now too late, because night approached, they intended, after the Sabbath ended, to express their last love and affection to their dear Lord also, in bringing some more sweet odours and spices for preserving and perfuming of his Sacred body, and the narrow room, where it lay; more to shew the honour and devotion they bare to it, and once more to behold, to touch, and kiss those most holy Relicks, than that there was now need of any more such cost.

§. 113.

Thus our so cruelly murdered Lord was now at rest: whilst his glorious Soul, meanwhile, that was never separated from the Deity, and now attended on with multitudes of Angels, descended into Hell, and the lowest parts of the Earth, and of his Kingdom; and there triumphed over the Powers of Darkness, conquered, as to their former Tyranny over man, and over the lower part of this world, by his late death: and delivered also thence such imprisoned Souls, as were capable of the mercy and favours of his Passion: according to that of the Prophet *Zec*. 9. 11. --- *Tu quoque in sanguine testamenti tui emisisti viñctos tuos de lacu, in quo non est aqua*; and so with them entred into Paradise, the place of joy and Repose for all happy souls, till the resurrection of their bodies; where he was adored by them as the Author of their Salvation and endless felicity; and, amongst



amongst the rest, by the Soul of his late Fellow-sufferer ( though upon a just account ) the penitent Thief; and so this its beatifical presence they there enjoyed, till the appointed time of its return to exalt also his crucified body to the state of glory. Thus, I say, our so cruelly murdered Lord was now at rest, but not so the consciences of the Pharisees and High Priests. Whose seeing these two noble persons Joseph and Nicodemus, thro so much popular hate, to have so honourably interred his Body, gave them a great jealousy: and the predictions also about his rising again the third day much disturbed them. Though, a thing, which was quite forgotten by our Lords Disciples and Followers, who, one would think, had most cause to have remembered it, and which he had so often told them of; and they had, upon hearing it from him, also disputed amongst themselves, what should be meant by it, as they descended from the holy Mount, after our Lord's Transfiguration: and, after this again, were by him minded of it but the night before his passion, as they went along to the Garden; he telling them then also, that, when risen, he would go before them into Galilee *Mat. 26. 32.* I say this, forgotten by them, yet now very much troubled and disquieted the thoughts of the High Priests. They could now call to mind, how, when they asked him a sign once and again *Mat. 12. 38. 16. 4.* he alleged to them that of Jonah; and that the Son of man, as Jonah in the Whales belly, should lye three daies in the heart of the earth, and so be cast up again, and the jaws of Death not be able to detain him; And his saying, that, if they destroyed the Temple, meaning his Body, after three daies he would raise it up; which speech of his, though before they made it ( misconstrued by them ) an Article to condemn him, yet now they could apprehend in another, and its right, sense; and might thereby have condemned themselves: Now also perhaps the words of our Lord spoken with so much Majesty before them at his arraignment ran in their mind, that they should shortly see him sitting on the right hand of Power: and lastly, the obsequious respects, they saw given to his body by those two eminent persons, they conceived, might arise from some such hopes; and were performed from some such expectation. Remembring therefore these predictions, and perhaps not free from all fears of such an event, after having beheld such wonderful things at, and before, his death, they thought it meet, at least to prevent any cheat, in the business; and to hinder that his Disciples might not, upon  
such

such rumour of his rising again, to deceive the credulous people, remove secretly his body, and so shew the empty Sepulcher, and suborn some to say they had seen him &c; though indeed no reason they had to suspect any such thing, but rather that his Disciples, if finding his words false, would at least recant their former error, and confess him an Impostor and a false Prophet. Therefore they hastened again to Pilat, for all that it was the Sabbath, it being late over night before they were informed of his solemn and sumptuous Burial, and relating to him these predictions, and the bad consequence that might be of them, importuned him that there might be set a watch before the Sepulcher till the third day: and, as if jealous also of the corruption of the Watch, that the Sepulcher might be sealed, besides. But why this seal? because, if the body were taken away, there must be a breach of the seal, and so this theft discovered? But so would there be a breach of it, if the body risen again. For, how could they imagine, that that power which raised the body, might or would not also throw open the door for its passage? But this Seal served well, meanwhile, to save it from the pillage of the Soldiers, and to guard it from the Guards. Some Antients say, that the stone was by them fastened to the Sepulcher with iron. These things were done accordingly by themselves, the Governour leaving this wholly to their own ordering; and doubtless much wondring at these their extravagant jealousies and fears. So, to the Monument they go, set this Guard, and seal the stone, and this with no regret that it was on the Sabbath; of the breach of which, but by better works surely than these, they had so often, so heavily, accused our good Lord. But all this their diligence by the Divine providence was turned quite contrary to their intents; and rendred our Lords Resurrection much more clear and evident, whilst this very Guard were the first witnesses of it; and that to the High Priests themselves; and quite took away the pretence, which else they might not only have reported, but verily believed, of his Disciples carrying away his body. Which witness of the Watch doubtless confirmed the faith of many, who would not give so easy credit to the Disciples Testimony of it; and was a means of converting some of the High Priests also: And their testifying likewise our Lords prediction of it before Pilat still added more to the truth and reputation of this Event. Of all which Daniels being cast into the den of Lyons, and the entrance into it being sealed by his Enemies, that no fraud



fraud might be used in his deliverance out of it, seems to have bin a preresentation and type.

The Sabbath, the day of rest, thus passed over, the time was come, that the grave, the belly of the Whale that had swallowed him, could detain our Lords body no longer, nor the sealed Sepulcher or Guards hinder his Resurrection, according to his many predictions; early in the morning of the third day, that is, after the six daies wherein the world was created, and the seventh, wherein was to be its rest; the eight day, or the first day of the new Creation of all things; the day, wherein, after a week of daies compleated, all things shall be perfected in the general Resurrection that shall be. A day advanced ever since this act into the solemn Festival of Christians in an eternal memory of the joy of this day. Early on this day our Lord resumed, and clothed with immortality, that most Sacred body of his that had before so highly merited it by passing through so many cruel torments. Here also great Multitudes of Angels attended on this our Lord in their white and shining Robes, as may be gathered by their frequent apparitions within and without the Sepulcher, and the women's discription of them. And, since a multitude of the heavenly Host appeared praising God at our Lords Nativity, and the beginning of his Humiliation, we cannot imagine less solemnities at the beginning of his Exaltation and triumph; whom also we had found before waiting on him, at his former conquest over Satan with prayer and fasting in the Desert. And, if they shew their Joy at the conversion of a sinner, how much more now did they at the Redemption of the world? And by these, or by our Lord, at his rising, and for a clear argument also of it, the linnen clothes wherein our Lord lay (the only prey which a Robber would have looked after) were decently folded up, and the Napkin about his head, as if taken off after them, laid in a diverse place from the rest.

At the same time, as before at our Lords death, happened a terrible Earthquake. And an Angel of great Majesty, his countenance like lightning, saith the Evangelist, and his raiment white as Snow, was seen by the astonished Guards to descend and roll away the stone, so to expose the open Sepulcher to every ones view, after our Lords glorious Body had already passed through it, when yet shut up and sealed. The All-glorious Angel, when he had done this, sitting down upon the stone that he had rolled away, as if he would now be the sole Guarder of  
that

that place. So terrible was this sight, as also the Earthquake, that the Soldiers ( though they fell not into a sleep, as they afterward reported, yet ) fell into a swoon, and became for a while, saith the Evangelist, as dead men *Mat. 28. 4.* After some time recovering a little strength, and seeing the Sepulcher thrown open, the body gone, and only the linnen clothes and spices wrapt up and left behind ( which though it had bin much for their interest, or excule, in raising a report of its being stolen away, as well as profit to have taken, and their necessity but two daies before had shared his former garments ) yet they durst not touch, but from the Angel's presence speedily fled away: and in a great fright some of them came to the chief Priests and related all that had hapned; our Lords Body gone, the Sepulcher empty, the linnens and spices left behind, ( touch them he that durst ) the terrible apparition of the Angel, with an Earthquake, breaking their seal and rolling away the stone, and there staying and sitting upon it.

§. 115.

The chief Priests, not a little concern'd in this news of our Lords being revived ( to which also his Predictions now added some credit ) who had their hands already embrewed in his blood, now repent their late diligence to prevent it, whereby the very Soldiers could witness it against them; and presently assembled all the Ancients of the Jews; before whom, on this occasion, the Guards relate the like things: the Divine Providence thus effecting a great divulging of it, and that by such Witnesses as they could not but believe. The result of this consultation was, that a large sum of money ( probably taken out of the same Church-Treasury as also Judas his was ) should be given to them, to report; that in the night, whilst they were asleep, our Lords Disciples came and stole away his Body. And, because the negligence of these Guards confessing themselves to sleep, when they should have watched, if coming to the Governours ears, was highly punishable; the chief Priests engaged also, that in any such accident they would satisfy the Governour; and secure them: considering well, if they could not smother and hide the truth in this matter, the publick odium and loss of reputation, which they should incur both with the People and the Governour, in their prosecuting so vehemently, against the inclinations of both these, the death ( to say no more ) of so just and innocent a person. Thus one sin, to justify it self, where no repentance, engageth us on another, and still makes the sinners condition more desperate. Thus  
were



were the wily taken in their own craftiness; and, by their setting the Watch, those truths are now declared, both to the people and themselves, not by the Followers of our Lord, but their own Officers and Servants, which otherwise they might with some shew of a good conscience have disbeleived and endeavoured to suppress; but now acted purely against it.

This of the Soldiers flying from the Sepulcher, and testifying in the City our Lords Resurrection: but, besides these, were also some other *extraordinary* witnesses thereof. For, in the great Earthquake, and at the same time as our Lord's, were other Sepulchers and graves about the city opened; and out of them also, by vertue, and in honour, of our Lords Rising, came forth the revived Bodies of many other formerly deceased Saints. That, as his triumphant Soul entring into the innermost bowels of the Earth brought a multitude of other overjoyed Souls attendants upon it from thence, so his glorified Body should not remain alone, but have also a great train of other glorified Bodies, whom he thought meet, to wait upon him, and with it ascend to Heaven. Who, to shew his conquest not only over his own, but our, death; and to confirm to us also our resurrection by vertue of his, were together with him the *Primitiæ dormientium*: and the *primogeniti ex mortuis*, in whom the divine Wisdom thought fit then to foreshew what is to be performed, and made good to the rest of the bodies of all his Saints now lying in their dust, at the great day. And some of these Saints also, in these their new restored bodies, came into the Holy City, saith the Evangelist (stiling it so, as if now sanctified with their presence, and in alluding to the celestial Jerusalem, of which these glorified bodies were now to be eternal Inhabitants) and there these also appeared to many, saith the Text, according as the Divine providence disposed, testifying to them the Resurrection of our Lord, and further confirming it with their own; and so presently disappeared again. Now, what glorified persons these should be, whether some holy men, or also Disciples of our Lord, that were lately before deceased, as the Baptist, S. Simeon, Anna, Zachary, S. Joseph; or others, whose Sepulchers were near the City and well known, and now viewed to be opened and empty by such as remembered their interment, appearing to such, to whom their persons were formerly well known; or also, whether most of the more eminent former *Patriarchs*, and *Prophets*, that had lain now so long a time in the dust, and whom our Lord would gratify with a more

§. 116.

early Resurrection, we not knowing how far his favours now at this his entrance into his glory might be extended ( though what S. Peter saith of David *Act. 2. 34.* seems somewhat to weaken such an opinion ); here, I say, it would be too curious to inquire further into such a matter hidden from us: to whom several things of the Oeconomy of the next world, for certain reasons of the Divine Wisdom, are as yet but very sparingly revealed.

§. 117.

Amidst these extraordinary discourses of our revived Lord by the Guards, and by the Saints risen with him; the Galilean women, who on the Eve of the Sabbath had observed where his Body was laid, and knew nothing of the Guards that were set there the next day, and having now prepared a more choice composition of spices and odours, than the former haste of his burial would permit to Nicodemus, in which women also used to be better skilled, rose up very early in the Morning to go to the Sepulcher, there to visit his precious Body, and pay this last office of their duty and love unto it. These were Mary Magdalen, and Mary our Blessed Ladyes sister-in-law, and mother of our Lords Brethren, Salome the mother of James and John, Joanna the Wife of Herods Steward, and some others besides. But no mention is there of our Lords Mother the Blessed Virgin amongst them; and the reason why she, who had a much greater love to, and grief for, her Son, than any other, yet was not so active as they in expressing it seems to be; either that John, to whose prudent care she was committed, had restrained her return to the Sepulcher, so to put some bounds to her grief, and that this might not add sorrow to sorrow; or rather because both the faith of his Resurrection, before it came to pass, was never diminished or ecclipsed in her ( who also full of Grace laid up in her heart all our words, and well remembered what others forgot ); and also because most probably our Lords consolation of her, so soon as he was risen, was not at all deferred; but that by his immediat apparition to her he afforded her an early recompence of her former suffering those sword-points of sorrow at his Cross, and also of the faith, which in her alone withered not at that time, as in the rest. Though our Lord, meanwhile, did not think fit to use her, having so near a relation to his person, for a witness to others of his return to life: which, she also might then understand from him, was to be discovered by certain degrees, for the greater trial of his Disciples, and evidence of the fact; and so, whilst others went to and fro, she remained,



remained, after this beatifical sight, all this morning in the posture of so great a Mourner retired, continuing in a rapture of joy and uncessant praises and thanksgivings to God. For none can here rationally imagine, that our Lord, who vouchsafed to honour Mary Magdalens love and tears, and S. Peters primacy and extraordinary affection to him, with a gracious sight of him before the other men or women, omitted this to his own Mother, more loving, and beloved by, him.

The most Holy Virgin thus retired, and the other women as yet busy in ordering their Provisions, Mary Magdalen more regardless, as formerly *Luk. 10. 42.* of such by-busineses, more fervorous and impatient in her affection to be with what was yet left her of our Lord, whom only the devout observation of the Sabbath could have restrained from the Sepulchet so long, ran before the rest, whilst it was yet dark (saith S. John) with a valour more than a womans to this place, there rather to expect and stay for her company. For, this, S. Johns particular story of her, as also our Lords appearing to her alone before the other (mentioned also by S. Mark *Mark. 16. 9. He appeared first to Mary Magdalen*) seems to intimate. But here some of the Evangelists writing things more compendiously, in which others are more copious, and some, with more, others with fewer, circumstances; and so, for persons also, some mentioning more than other do (wherein yet is no contradiction); whilst I give the substance of what these Sacred Historians have delivered, I desire your pardon, if I do not or cannot punctually observe the order of every thing done in this so small a time, and yet so very full of various occurrences: since, as S. Jerome on *Mat. 28.* observes particularly of these women, there seems to have bin several excursions to, and returns from, the Sepulcher made by them; and perhaps not of all of them together. --*Crebro abeunt (saith he) & recurrunt; & non patiuntur a Sepulcro Domini diu abesse aut longius.*

Mary Magdalen, then, coming thither thus alone, when the soldiers were already fled away, of whom she knew nothing, saw the great stone rolled from the Sepulcher and our Lords body taken thence: at which surprized with great wonder and grief, she ran back into the city, to the house where S. Peter abode with S. John and the Blessed Mother of our Lord (probably all the Disciples not lodging together) to tell them the sad News, that the Monument was thrown open, and *no body* there. These two, the chief of the society, and between whom seems to have bin a

§. 118.

See *Ink. 24:*  
9, 12, 24.

more particular friendship, who also had before entred together into the High Priests Palace, hearing the coast also was clear, went with all speed to the place, the better to inform themselves and the rest concerning this matter. John much younger and outrunning Peter came soonest to the Monument; where he stooped down and looked into it, and there saw the linnen cloths; but proceeded no further till Peter also was arrived, who presently according to his usual forwardness went into the cave, and S. John after him, and observed the linnen cloths decently wrapped-up, and the napkin, as if taken off his head after them, laid in a place by it self: and now they began (which also his night-cloths thus put off, and the linnen not taken away in hast with the Body, but so orderly folded up, might hint unto them) to have the first thoughts of that which our Lord had so often foretold them, his *Resurrection*: but yet much checked in it, because that, if so risen, he should nowhere shew himself, to his most Holy Mother, to them, or others, who had so near a relation to him; and so they stayed not long here, where was no more to be seen, for fear of danger; but returned hastily to their company, much wondring, saith St. Luke, at that which was to come to pass. Our Lord making tryal of the *Faith* of these two Pillars of the Apostles, without either any manifestation of himself, or Apparition of an Angel.

But Mary, still thinking the Body taken away and removed some where not far off, and desirous to bestow their preparations upon it, and for this expecting her companions, staid still behind at the Sepulcher weeping: and, as she was stooping down and looking again into it, perhaps upon her discerning some extraordinary light there, she saw two Angels arrayed in white and shining Garments well futing to that joyful solemnity; and sitting there, as if they gave some particular reverence to the place that Sacred Body had touched, one at the head, and the other at the feet, where the Body of our Lord had lain; that part of the rock where the Body was placed being left somewhat higher than the rest of the floor; who asking why she wept so much (in a time indeed of so great joy) she, not much surpris'd, told them, because some person had done violence to the dead, and carried away the body of her dear Lord, to which she came to perform her last service and duty: and, before she received any answer from them, perhaps seeing some alteration in their gesture upon our Lords approach,



approach, or hearing some noise of his steps behind her; she suddenly turneth her self about, and seeing a man, whom by his habit or instruments she took to be the Gardiner of that place (who also questioned her what she looked for there, and why she wept) and fancying he might, perhaps, have thrown out the Body of a criminous person, executed by Justice from such a costly Tomb, prepared for his own Masters body, and suddainly cast there without his order, she requested to know where else he had disposed of it, and she would carry it away (for her love boggled at nothing) and none should be further molested by it.

Our Lord, as it were overcome with pittie, and such passionate expressions, could refrain no longer; but suddainly changing his appearance, and shewing himself to her in his own likeness, gratiouſly called her by her name *Mary*, whereat ravished with joy and answering him *Rabboni*, she fell prostrate to adore him, and kifs his feet. But our Lord, to perfect her yet too terrene affections, and render them more celestial, forbids her present embraces, or touching him, and signifies to her things most unexpected, of his shortly departing hence, and ascending to his Father; and so commands her, without any longer stay, to hast presently to his Brethren (for so he now styles his Disciples) and to tell them, that, his Resurrection accomplished, he was very shortly to ascend not only to his Father, and God, but now also theirs, through the merit of his Passion that had reconciled the lost world to God: but yet disjoining these, and saying; *my Father and your Father*, because God theirs only derivatively from being his. Signifying to her, that there was no time yet of fruition and embraces, but more business to be done by him, for her, and for mankind; viz. his Ascent to his eternal Father, where he was to make an atonement with his blood in the celestial Sanctuary, and prepare an entrance also for them in thither: where should be the proper time of a beatifical enjoyment, kisses, and embraces for ever; and where he was also to procure of his Father the Mission of the Holy Ghost, not to dwell here only with, but in, them; and, by enriching them with all heavenly Graces and Gifts, prepare them for that heavenly kingdom. Thus our Lord, so soon as risen, pursuing rather the perfection of his servants than their present content, began to remove out of their minds the conceit of any terrestrial Scepter, and advance their thoughts to a celestial Throne and the knowledg of fur-

ther

§. 119.

ther mysteries. Of which Ascension and Glorification of his, as a thing of the greatest consequence and weight, he had also spoken often to them before, but especially before his passion. See *John*. 1. 51. - 3. 13. - 13. 33. - 14. 2, 28. - 16. 5, 17, 16, 28. - 17. 5. and having said the former words to her, he, much contrary to her expectation, suddainly disappeared: leaving her, as overjoyed with his return from Death, so anew afflicted with his absence.

§. 120.

Which disappearance, ( and so appearing in several shapes ) as it must be an effect of his divine power, either by an alteration of the object, or only of the senses, ( for it is said of the Disciples travelling to Emaus, that their eyes were held, so that they knew him not ) so how far all glorified Bodies have such things in their power, it is not easy to determine, being in their Resurrection, as the Apostle saith, made Spiritual; i. e. resembling in many things *Spirits*: as, in their agility and subtilty, impassibility, immortality, and splendor or *clarity*, for which see *Mat*. 13. 43. - 1 *Cor*. 15. 41, 43, 49. called *Glory Phil*. 3. 21. - 1 *Jo*. 3. 2. [ yet of which *Clarity* it was necessary that our Lord in these his apparitions should divest himself, that he might shew himself to his Disciples to have the same Body wherein he suffered, and that he might familiarly converse with them, and negotiate the business he had yet here to finish on Earth. But this state of *Glory* in him was prerepresented to some persons selected out of them ( who were after his Resurrection to declare it to the rest ) *Mat*. 17. 9. before his sufferings, at his Transfiguration in the Holy Mount, *Mat*. 17. when his face is said to have shined like the Sun &c. But such also, after his Resurrection, he appeared to Stephen; whose face shone, like that of Moses, from the reflection *Act*. 6. 15. compared with 7. 55: and again to S. Paul in the way to Damascus, *Act*. 9. 10. so that the *Glory* quite took away his sight ]. Resembling spirits also, in passing how soon, and whither, they please; without any gravity, or retardment, or impediment of solid bodies interposed, we may imagine according to the swiftness of a Sun-beam, or of our thoughts; with which we render our selves in our imagination present in places most remote, and acting there what we please.

Mary, as commanded, hastened to the main Body of the Disciples, that remained together; and told them this joyful news, as they mourned and wept, saith S. Mark *chap*. 16. 10, 11. But they ( saith he, aggravating their great incredulity and disconsolation )



folation) when they had heard that he was alive, and had bin seen of her, yet believed not; and so she hasted again toward the Sepulcher to meet with our Lord again, or at least the women her companions.

Meanwhile the other Galilean women also were arrived therewith great store of spices prepared; much sollicitous by the way how they should remove the stone from the Sepulcher; (such men as were our Lords Friends not daring to appear, or herein to assist them): and seeing the great Stone, that troubled them so much, rolled away, presently went into it: where they saw the body gone, and an Angel, in the form of a yong man clothed with a long shining robe, sitting, as Mary's Angel did, on the right side of the Sepulcher where our Lord had lain; at which sight being much affrighted, he bid them take courage; he knew whom they sought, our Lord that was crucified, but that he was not there, they saw the place empty, but was risen again, as he had often told them (which now they well remembred) when he was with them in Galilee; that they should presently carry this joyful news to the Disciples, and to Peter particularly named as the chiefeft of them, and the most respected by our Lord; and perhaps, as was said before, he and John not lodging with the rest; telling them that after such a time they should depart into their own Countrey, Galilee; where was the greatest frequency of his Disciples and Followers, and most liberty for their meeting together from the disturbance of the Jews, and there in such a Mountain, apart, and at such time assembled, they should all together see him, and enjoy the consolation of his presence. The holy women, filled with great fear and joy, to whom also, by this, Mary Magdalen had joined her self and related her happy adventures, also hasted with this second message to the disconsolate Disciples; who dared not to stir abroad, or see themselves how things were. And upon the way, as they were going, our Lord suddainly appeared to them also; saying, *All hail* to them too: Before whom they presently fell down, and took hold of his feet and adored him. A thing, which to Mary, when all alone, he would not permit; but here indulged, perhaps that this might the more confirm to them, as also to the Disciples to whom they carried the news, the reality of his person. And so, them also he presently dismissed to go and tell his Brethren, as he stiled them, that he was risen; and in Galilee they should all have a full view of him: and vanished again out of their sight.

§. 121.

Come

Come to the Disciples, their message was also entertained with the same obstinate incredulity, as Mary Magdalen's, and perhaps also St. Peter and St. John's Relations. For, St. John faith of himself, that, when he came to the Sepulcher, and saw how things were there, he believed. But the rest of the Disciples would credit nothing; as sorrow is loth to be deceived, lest such deceit discovered should redouble it; and this perhaps because the reports brought them were only of suddain apparitions, and these presently vanishing again; though they touched him, not able to detain him: which they might take either for the delusion of some spirits (for such things they could not imagine of a solid body) or else strong imaginations of the fancy, advanced by our Lords former predictions, and by a longing expectation: especially, this thing hapning only to the women; and first to her that was most transported with love; and also they presuming that our Lord, if truly risen, would have honoured his holy Mother (of whose visit to her, or Peter, they as yet knew nothing) or them, sooner with his presence, than these others: or rather would have returned in a more publick manner, manifesting himself to all the world; as now being Death-free, and so above all the effects of his Enemies malice; and would have entred upon the administration of his kingdom, for such a thing ran in their mind, and such thing they were harping upon *Mat. i. 6*. Whilst, on the other side, our Lord this while afforded his presence to others, and withheld it from them; to try and give occasion to the greater operation of their faith (a thing in use ever most highly prized and valued by him) as who had bin more particularly instructed by him concerning this reviving, than others; and should have needed less conviction for the perswasion of it (and yet in this outdone by the High Priests, who much suspected it): and therefore at St. Peter and Johns repairing to the Sepulcher, no Angels appeared; nor was the message there delivered by an Angel to the Disciples, but women. But this was done also, to shew them their great weakness and hardness of heart, which also in his next apparition in the Evening he objected to them; and had a good effect for preserving in them the greater humility, without which no person can be gracious to him: the courage of these women meanwhile well deserving those manifestations of our Lord, of which their fears were unworthy. But indeed the Divine providence also seems thus to have disposed things, that their Testimony, who were to pub-



lish to all the world the Gospel of our Lords Resurrection, might be rendred the more credible from the great averfeness and difficulty themselves had at first to admit, or believe it; as also S. Thomas his standing out and trying further experiments, after all the rest convinced, served for the same ends. This also much more illustrated the wonderful operations of the descent of the Holy Ghost upon them, that was shortly after obtained of his Father by our Lords Ascension, shewing all their spiritual strength and courage to have bin from its efficacy. Who, though now full of fears and incredulity they hid themselves, and despaired, as it were, of the Divine Omnipotency and Goodness, then proclaimed to all the world the *Magnalia Dei*, and feared neither Prisons nor death for the Testimony of Jesus; -- *Quales Doctores Sanctæ Ecclesiæ ante adventum hujus Spiritus fuerint, scimus; & post adventum illius, ejus fortitudinis facti sunt, conspicimus*; faith S. Gregory.

§. 123.

The same day also, before any other of the Apostles, our Lord appeared to S. Peter, at some time when alone. An Apparition mentioned by St. Paul, and St. Luke; some think it might be at his return from the Sepulcher, whilst John as swifter on foot was then also gone before him, to tell the Disciples the strange and joyful news. For he doubtless, together with John, had much argued the case; as knowing the Soldiers report of the Disciples a fable; and that Enemies in spoiling the Tomb would in the chief place have taken the linnen and spices; and friends not have stript the Body of them: and, from this also, had called to mind the predictions of our Lord, and of the Scriptures, concerning his rising again; intimated by St. John chap. 20. 9. and so returned full of joy, faith, and hopes to see and reenjoy him. But this appearance to Peter seems to have bin later, being not known to the rest, (whom this Apostle would immediatly have acquainted with it) when the women brought the same news; nor yet, when Cleophas and his companion took their journey to Emaus, who knew nothing of it. To this Apostle our Lord first appeared; both, as being the chief of them, by whom he would have the rest confirmed in this faith, before he further manifested himself to them; and also, as being one that more exceedingly loved him, see John 21. 15. and so more passionately lamented the absence and loss of him; (as he also appeared to Mary Magdalen, before the other women); And also to him, as one more dejected and disconsolate for so late and cowardly a denial of him; at which

Luk. 24. 34.  
1 Cor. 15. 5.

also he might think our Lord, having taken some great Displeasure, withheld that gracious sight and fruition of him from him, which he vouchsafed to the women: for which denial, so soon as our Lord was pleased to comfort his grief with this most beatifying sight, we may imagine he straight fell down at his feet, and with many tears begg'd pardon. And so, after our Lords suddain departure ( who, now glorified, entertained no long conversation with Mortals ) he hastened to the rest of the Society to confirm his Brethren herein, as one of the greatest Authority with them; and the first man, that our Lord made choice of to preach the *Resurrection* to them. But several of them still, (to force, as it were, our Lord to a more open and publick discovery of himself, and not to entertain a joy hastily, which, defeated again, would so much more deject them ) remained incredulous both after the testimony of Mary, and of the women, and of Peter ( see *Mark*. 16. 13. ) nor at first did they believe, when he himself appeared to them. For the apparition of spirits ran still in their mind, see *Luk*. 24. 37. and not seeing ( as too much of seeming human reason usually darkens faith ) why our Lord, if risen and having conquered Death, should thus appear and disappear ( a sign the Apparition had no reality in it ) and should not come along with Peter to them; and shew himself either to his friends, or also to all the rest of the Jews, to console the one, and confound the other; else who would credit a report of him risen, that was not forthcoming, or to be seen?

§. 124.

The same day two of the company ( in which were several other Disciples and Followers of our Lord, besides the eleven Apostles, consulting concerning the present affairs ) expecting no better news, went in the afternoon about some business into the Country, to a Village called Emaus, lying Westward some seven or eight miles from Jerusalem, and not in the road towards Galilee. One of these was Cleophas, who was thought to be Brother to Joseph, and so our Lords Uncle, and his wife to be Mary of Cleophas *Jo*. 19. 25, who is also called there sister to the blessed Mother of our Lord, and who was one of the women that stood with the Blessed Virgin by the Cross, and that this morning had visited the Sepulcher and brought the good news from thence, who was also the Mother of James, Jude, Joses, and Simon or Simeon. [ All which were called our Lords Brethren, and who probably all lived in the same family, at least after the death of Joseph the Blessed Virgins Husband,



Husband, and lived at Capernaum after our Lords residence there ( see *John chap. 2. 22. Luk. 8. 19, 20. - Mat. 12. 46.* ) of which sons of Cleophas and this Mary, two, James and Jude, were chosen Apostles : James, in relation to the other Apostle James, the Son of Zebedee, being called James the less ( *Mark. 15. 40.* ) and Jude, in the recital of the Apostles names *Luk. 6. 16. - Jude 1.* called his Brother ( so that those texts *Mark. 3. 21. and John 7. 3, 5.* are to be understood of his kindred or friends more remote, or with exception at least to these ) : only James there being called the son of Alpheus, Alpheus is imagined to denote the same person with Cleophas : or, if this be not admitted, we must stile this Mary, not wife, but Daughter, of Cleophas ; and Alpheus to be Josephs Brother, and her husband. This Cleophas or Alpheus then, we see, had a near Relation to our Lord, two of his sons being Apostles, James and Jude ; and two of them afterwards Bishops of Jerusalem, James first, and, after his Martyrdom, his Brother Simeon ] .

He and his companion discoursing by the way of the things of which their hearts were full, the merits of our Lord, the Injustice and cruelty of the Jews, and the defeatment of all their hopes by his death, our Lord, in the disguise of a Traveller, overtook them ; and seeing them much dejected cheerfully asked them what they were talking of, that rendred them so disconsolate and sad ; upon which familiarity Cleophas, thinking he could be no stranger to what had hapned, nor to our Lords well known merits, fell on deploring to him his cruel sufferings, and all their hopes cut off by his death ; who had thought, he, a Prophet so mighty in word and deed, should have bin the person that would have redeemed Israel : Moreover, that this was the third day after his sufferings ; on which formerly had bin some speech of his rising again ; that some women of theirs also, going early to his Sepulcher, there found not his Body ; and also said they had seen a Vision of Angels, that told them he was alive : and that some of their men also, repairing thither, found what they said true concerning the empty Sepulcher ; but no tidings or appearance to them of our Lord at all. Whereupon our compassionate Lord, representing himself also as a Disciple and great Admirer of Jesus, freely and with a certain authority shewed them, in running through the Books of Moses and the Prophets, that those sufferings of the Messias and of his Death, things which so startled them, were necessary before his entring into his Glory , and were every

§. 125.

where prefignified and foretold in the Scriptures. Here he shewed them, how all the legal Sacrifices were only Types of the killing and Oblation of the Messias, and expiation of sin by his blood. Here he remembred them, of the representation of this only Son of God his being offered up by his Father, by Abraham's offering of his only son Isaac: of the roasting of the Paschal Lamb, his Type, without a bone of him being broken: Of Moses his smiting of the rock, and so water gushing out of it: of his nailing a brazen Serpent on a Pole, that all who looked with faith upon it might be healed (as our Lord also came in *similitudine peccati*): of Aarons dry and withered Rod, afterwards rebudding and flourishing: of Jonah lying three daies in the Whales belly and afterwards cast up: now also he expounded to them Daniels weeks, remembred them of Hosea's chap. 6. 3. --*vivificavit nos post duas dies, in die tertia suscitabit nos*; and of Davids *Psal. 15. 10. -Non dabis Sanctum tuum videre corruptionem. -And de torrente in via bibet, propterea exaltabit caput.* -Of Zachary's chap. 13. 6, 7. *Quæ sunt plagæ istæ in medio manuum tuarum*: and his *Percutiam Pastorem, & dispergentur oves.* These, and all the forementioned descriptions of his passion, especially in the Prophet Esay chap. 5. 3. and in the *Ps. 21. and 68.* he set before them; and many more in these Books, than man's weak apprehensions hath bin able to discover; the whole History and Prophecies of the Old Testament principally prefiguring and representing the great Mystery of the salvation of mankind, that was in the latter daies to be wrought by the Son of God. These things our Lord discoursed, continuing his Speech till they were now arrived at the Village where their business called them; whilst their hearts were all on fire in hearing what he said, according to that of the Psalmist, *Ps. 18. 15. Ignitum eloquium tuum &c.* Our Lord, making as though he would have gone further, gave them occasion to shew their hospitality; and so, importuned by them to stay and eat with them, or also to stay all night, the day being near an end, and they infinitely longing after more of his conversation and discourse, he yeilded to their request; and so sitting down at Table he took the bread, blessed, brake, and gave it them, suddainly appearing to them in his own likeness; or also performing this Ceremony in some singular manner of benediction, as was formerly his custome, well known at least to Cleophas, Josephs Brother, used to the same table. Or, because we may imagine our Lords actions done in the most perfect manner, in this breaking of bread



bread celebrating with them the memorial of his Passion ( after his long discourse thereof ) in the holy Eucharist; sometimes expressed by breaking of bread, see *Acts* 20. 7. -2. 46. after he had first sufficiently instructed them in this great Mystery; wherein he now, when personally departing, yet would continue a miraculous presence of himself to his Church to the end of the world. After which given them, and their hospitality thus amply rewarded, upon eating it, their eyes also were no longer held, but that they clearly discerned with great reverence his Sacred Majesty now in his own form and likeness, and knew him; and after this he suddenly departed out of their sight.

The two Disciples, ravished with what they had seen and heard, yet, by our Lords suddenly withdrawing himself, their joy not unmixed with some sadness, presently returned back that Evening to Jerusalem, and told the company there assembled all that had hapned ( their being two together rendring their testimony more credible ) where they found the Disciples also relating our Lords appearance to Peter. They reported also to them his Sermon, and the types in the law, and the Prophets, prefiguring such his sufferings before his entrance into his Kingdom: notwithstanding which, though many of them were much persuaded, yet some others ( saith St. Mark *chap.* 16. 13. ) still remained incredulous: probably, arguing from our Lord's presently vanishing both from the women, and from St. Peter, and last from these two at Emaus, that it was some Spirit only appearing in his likeness; For the same conceit they had also by and by when our Lord appeared to themselves *Luk.* 24. 37.

After so many messages and ocular Witnesses of his Resurrection, sent to them for the trial of their faith, and all by some of them still discredited, now late at night, as they were after Supper sitting and debating these things, and some it seems still contradicting, the doors being fast shut for fear of the Jews, who also had spread a report of them, that they had storn away our Lords Body, our Lord himself suddenly appeared in the midst of them; at which they were at first much affrighted; thinking him some night-walking-Spirit, knowing the doors to be firmly bolted, and perceiving him descending, rather than entering in, among them. But our Gracious Lord soon allayed this astonishment, saluting them with a *Pax vobis*, the usual and Antient salutation of the Jews; but this *pax* of his extraordinary,

dinary, and not *sicut Mundus* Jo. 14. 27. working in the Soul the effect, whilst he spake with his mouth the words. Then, mildly reprehended them, that they had remained so obstinately incredulous to the Eye-witnesses that came to them, in a matter also so often foretold them, nor yet believed their own eyes at present; but took him for a Spirit: then proceeded to discover and shew them the scars of the wounds he had received in his hands, feet, and side; those noble scars which his glorified Body in heaven still retains, eternal Witnesses of his love to mankind, and with which he will appear at his second coming, for the greater confusion of his Enemies; when, saith S. John *Apo.* 1. 7, they shall look on him whom they have pierced; and whose tender of mercy, after it, they also rejected. He had them also to feel and handle his true flesh and bones different from Spirits; therefore saith the Apostle, not only -- *Quod audivimus, quod vidimus*, but, *manus nostræ contrectaverunt de verbo vitæ*. Then, what only remained for their satisfaction, whilst the excess of their Joy and wonder still suspended their full assent and belief, he called for meat, and eat also before them of that poor fare, which they were provided of, though in this great Feast, and to which our Lord also had bin most accustomed, a piece of a broild fish, and of an hony-comb, the one plentiful in the woods of this countrey, and the other a common food among Fishermen; perhaps the relicks of their Supper but now ended. Of which after he had eaten, he gave to them the remainder, saith the vulgar in S. Luke *chap.* 24. 43. *Et cum manducasset coram eis, sumens reliquias dedit eis*. To partake of what he Sanctified, and that they might say they had eat and drunk with him, as also those at Emaus. See *Act.* 1. 4. After he had thus eaten before them, and by all these waies satisfied them (excepting only Thomas absent) of the truth and reality of that, the Testimony of which they were to spread abroad through all the world, and for which afterwards to lay down their lives; he made much what to them the same Sermon or Discourse, as to the two Disciples that went to Emaus; instructing them in what they were afterwards to instruct the Jews and all other Nations; expounding to them the Law and the Prophets; shewing them the many predictions concerning the Messiah his Sufferings, Resurrection, and so entrance into his Glory (a many of which they mentioned afterward in their Sermons in the Acts) opening their understandings to understand the Scriptures.

After-



Afterward, more particularly addressing himself to his Apostles, he told them, in this and several other apparitions made to them before his Ascension, that he was very shortly to go into Heaven to his Father, and leave them here behind him; *That* all power both in Heaven and Earth was given to him; *that* therefore by this his Authority he also sent them to preach the Gospel to all Nations, and witness to them the things they had seen and heard from him, but beginning their predication first at Jerusalem and to Gods former people the Jews: *That* they should preach to them repentance and remission of sin thro his name, and also the observance of all those things which he had commanded them: And *that* they should also Baptize them *In the name of the Father, and the Son, and the Holy Ghost*; instructing them, that who so believed in him and were baptized ( which was the Sacrament instituted for washing away their sins, for conferring on them the Spirit of regeneration, and for initiating them into his Church ) should be saved; and the unbelieving damned: And *that* great signs also should follow them that believed, and were of the Christian profession; which signs should bear witness to the truth of their faith and Religion: *That* in his name they should speak strange languages, cure the sick, cast out Devils, and have a special command over all the powers of the Enemy ( as they are called *Luk. 10. 19.* ) in taking up or treading on Serpents, or in hapning to drink any poison, not to receive any hurt from them. Not that all Believers should do such Miracles, but that these should still remain in the Church or Congregation of true Believers, Testimonies and Evidences of Gods special favours to, and presence with, them.

At last he proceeded to their solemn Ordination: wherein, after he had pronounced a second *Pax vobis*, and a *sicut misit me Pater*, & *ego mitto vos*, He breathed upon them with his most Sacred mouth, and said these words, used ever since by them and their Successors in the ordination of others; -- *Receive ye the Holy Ghost, whose sins ye shall forgive* [ i. e. by Baptism, or for those committed afterwards, by Absolution, upon confession and repentance or penance ] *they are forgiven them*; and *whose sins ye shall retain* [ i. e. by not baptizing, or absolving; or further binding with Church-censures the impenitent, and obstinat ] *they are retained*; And so solemnly promised to be with them and their Successors, with his power and protection, till the end of the world, and the time of his return to judge it.

§. 130.

This said, he disappeared also to them, as he had done several times already to the other ( which caused in them, now, less wonder at the former ) leaving their hearts replenished with great consolation. After this, done on the second day of the Feast and the first of his Resurrection, he absented himself from them till the Eighth, when that solemn Festivals Octave was fully ended, and the people were upon their return to their own countreyes and habitations. Where, for this time, our Lords glorious Person was, together with those other Saints whose Bodies were raised with him, till his Ascension, would be too much curiosity to inquire. It seems, he was pleased to observe the fixed laws of the Divine wisdom for Souls or Persons already translated to the next life ; viz. to have no more familiar or long-during converse with those of this ( for so neither did Elias and Moses make any long stay with our Lord in the Holy Mount. ) As for other good ends, so perhaps for this, the greater merit of our faith, here, concerning the life, and affairs, of the world to come.

§. 131.

S. Thomas, one of the eleven, was absent when our Lord thus appeared ; where some imagine, from the fear he formerly bewrayed *John* 11. 5. that he might not be as yet returned to the Society since their dispersion on Thursday night at our Lords apprehension ; and so might not have heard, as the rest, of our Lord's former appearances, at all to the women and to Peter &c : He, whether the same night, or afterwards, being come to them, and informed of their having seen our Lord, yet, for a greater manifestation still of our Lords Resurrection, and for begetting in this Apostle more humility, continued in the same incredulity as to their relations, ( though so many ) as they had done to the other ; likely, perswaded by the Circumstances, of his appearing in the night, coming through Doors shut, and making scarce any stay at all with persons to whom he had formerly shewed so much affection, but suddainly vanishing again, that it might be some airy spirit subject in his motions to the order of a Superior power. And, though they related to him also their having seen his scars, and touched his body, ( or at least invited to do it ) yet he fancied that this was not done to purpose, but ought to be better examined ; and, that, if he had bin there, he would have thrust his hand into the Gash in our Lords side, and his fingers into the holes made by the nails &c : Notwithstanding that this person, besides his hearing our Lords many predictions to them of his Resurrection, was present with



with the rest at our Lords raising from death, after laid upon the Bier, the widdows son at Naim; and again, at his raising of Lazarus out of his Sepulcher, when he had lain longer time there, than our Lord had done. But this too-much suspicious and despondent inclination of his had appeared also several times formerly (that we may see, what materials our Lords Grace wrought upon, and not to be discouraged): as, in those words of his at our persecuted Lords return into Judea for the raising of Lazarus; *Jo. 11: 16*. He then presently resolving that there our Lord, and they must lose their lives; and in his words again *John 14. 5*. where, our Lord telling his Disciples of his departure shortly, and that they knew the place and the way whither he went, Thomas dejectedly replied, that they knew not whither he went, and how could they know the way thither? To whom our Lord answered: that his Journey was a Return to Heaven to his Father whence he came, and that He himself, believed-in, was the way thither. Yet, after the descent and renovation of the Holy Spirit, this Apostle especially was made choice of to be a most eminent Assertor of the same Resurrection, and Propagator of the Gospel throughout India, and the remotest Nations of the East, fulfilling our Lords words *Acts 1. 8*. --*Et usque ad ultimum terræ*; and there at last laid down his life for it.

Our Lord then on the eighth day of his Resurrection (observing punctually the same day of the week as before, thus to recommend the solemnity thereof to all Posterity: for which it hath ever since been solemnly honoured also in the Church, and called the *Lord's Day*, see *Apoc. 1*.) when this great Festival was now concluded, and the Disciples were all together again, at Even, whom perhaps business in the day-time had divided, purposing now their return into Galilee; and Thomas now with them, being also a Galilean (where we find him afterwards going on fishing with St. Peter and others); our Lord, I say, about the same time of night, and the doors shut, as before, appeared again in the midst of them: and, after his usual salutation *Pax vobis*, He, according to his zeal *John 17. 12*. *Quos dedisti mihi, custodivi*; & *nemo ex eis periit*, particularly addressed his speech to St. Thomas; and when, shewing his omniscience, he had repeated to him the incredulous words spoken by him in his absence, with a most gracious condescendence to his weakness, invited him to examine his body freely; to put his finger hardily in the holes of the Nails, and his hand into

§. 132.

the larger wound made in his side, and at last become a true Beleiver; and joine his Testimony thereof to the world with the rest of his Apostles. St. Thomas, doubtle's, upon such an appearance, and speech to him, much confounded, and being already sufficiently perswaded and convinced of his error and fault, needed now no further experiment for the confirmation of his Faith, had not our Lord pressed him to it. After which, as it were elevated into another extreme, he cried out *My Lord, my God*: and, acknowledging more than these scars evidenced to him, not only the Resurrection of his true body, but the Divinity of his Person, which effected it, equalled that confession of the highest Apostle. *Mat. 16. 16.* Upon which our Lord, gently reprehending such an obstinat and resolute unbelief, as had formerly lodged in him, uttered those gracious and comfortable words for all those, that, by reason of his suddain removal from the Earth, could not have St. Thomas his lot to see, feel, or touch him, that he indeed believed because he had seen him; but Blessed they, who have not seen and yet have believed; leaving this Benediction on the greater virtue of their faith for ever; who in latter times, not having the like Evidence, should nevertheless persevere in the like faith and adherence to him. In the constitution of which faith a pious affection of the will is indeed a principal ingredient (according to *Quod volumus facile credimus*); and that which God most valueth and rewardeth.

§. 133.

Thus our good Lord, in condescension to our weakness, and for laying a foundation of the Christian Faith the freer from all contradiction and dispute, was pleased to retain the breaches of his sufferings still in his glorified body; and to suffer one of his dear Disciples to fall into such a gross and obstinate incredulity, as the searching of these only could cure. And these honourable marks; received in that infernal and bloody war with the powers of Darkness, are still retained by him at this day; with these he appeared before the Throne, *Agnus tanquam occisus* (saith S. John *Apocal. 5. 6.*) and with those he will appear in Majesty at his second coming to Judgment; for the greater confounding of those Beholders who inflicted them, and of all the wicked, when he then represents to them the great things he suffered to have saved them. See *Zach. 12. 10.* and *13. 6.* compared with *Apoc. 1. 7.* Behold he cometh with Clouds, (saith St. John) and every eye shall see him, and they that pierced him, and they shall bewail themselves upon Him:  
and



and those his scars he now sitting at Gods right hand, perpetually shews to his heavenly Father for mitigating his wrath to sinners: and these himself also daily looks upon, to mind him how much our salvation cost him, and so the more to perfect, preserve, and take care of, so dear a purchase. For which gracious ostentation of them they seem also to have bin placed in the most visible parts of his body; so that he cannot now stretch forth an hand, or move a foot, without shewing these holy Relicks of his infinite love to mankind: Therefore are they so quickly observed by the Prophet *Quæ sunt plagæ istæ in medio manuum tuarum?* These also remain to be hereafter to all his Saints in the beholding of these *plagæ, quibus plagatus est* (as he answers in the Prophet) *in domo eorum qui diligebant eum*, wherewith he was wounded in the house of his friends (or who had reason to be so) an eternal incentive of their love and gratitude toward him; as also, now the meditation of them an excitive of a penitent grief in us for our sins that caused them; as the same Prophet foretold *chap. 12. 10.* alluded to by St. John *Aspicient in eum quem confixerunt, & plangent eum planctu, quasi super unigenitum; & dolebunt super eum, ut doleri solet in morte primogeniti* [the only begotten Son of God, slain for us]: *Magnus planctus sicut planctus Adadremmon in campo Mageddon*; i.e. like the mourning for the pious Josiah, the great Darling, and last good King, of Judah; shortly after which the Nation of the Jews was delivered up into captivity, as it was also, after our Saviour slain. Yet here we may not imagine, that these piercings of our Lords Flesh, that now still remain unclosed, are any Deformity to that Sacred Body, but rather are represented therein with some extraordinary splendor and beauty, and become a singular ornament to it.

These scars then were thus perused by St. Thomas; and, after such his confession and Doxology, he honoured with the same Commission for publishing this Gospel to the world, as the other Apostles had bin that day sevensnight. After which our Lord appointed a certain day and place in Galilee (see *Mat. 28. 16.*) when he would, yet more publickly, shew and manifest his Resurrection from death; not only to them now well confirmed therein, but also to the rest of his Disciples and Converts, most numerous in that Countrey of his most frequent residence and preaching; and, where also such a concourse of them might be with the least noise, or notice of the State. And so the Paschal Feast ended, the Apostles, as also our Lords

§. 134.

Mother and the other Galilean women, that had waited on him, returned with great joy to their ordinary abodes, there expecting the time of this happy revisit; and publishing (to all his Followers especially) the glad news of the revivification of our Lord, and at what time and place they, also, might be made eye witnesses thereof.

§. 135.

Though the Apostles had already received a Commission from our Lord, of publishing the Gospel and our Lords Resurrection, and kingdom, to the Jew and Gentile, of Baptizing them &c; yet were they not to enter upon this office till they were endued with further Gifts, from on high, to be procured for them by our Lords Ascension. In expectation therefore of these things, and of his reappearance to them in Galilee, many of them continued together, as also our Lords Holy Mother, probably in Capernaum the place of our Lords former ordinary abode, at S. Peter's, or also Zebedee's, house; and spending their time there, as afterwards at Jerusalem, *Act. i. 14.* in Prayer, and Praises, and holy discourse; and frequented by many others, that had bin former Disciples and Admirers of our Lord; to whom privatly they communicated his Resurrection, and confirmed them in the faith.

§. 136.

After not many daies, St. Peter, whom the rest much observed and complied with, mentioned one evening to those with him his purpose to go out on fishing (for which the calmness and darkness of the night, whereby the fish are less frightened with their Nets, as the best season) used before by them see *Luk. 5. 5.* some think, because our Lords apparitions were usually on the first day of the week, his Resurrection day, that this was the Evening after the Sabbath was ended, and when they had bin two or three daies in Galilee. This employment St. Peter might undertake for the present (but without all thoughts doubtless of any continuance of it) not to seem void of business, or ashamed of his former Trade; as also, to make some better provision for their necessary sustenance. The Disciples, that were present, consented also to go with him; probably, all or most of them also formerly Fishermen. The Persons were Zebedees two sons, James and John. (Between the latter of which and St. Peter was a more intimate affection, and they seldom parted from one another.) Thomas, Nathanael, and two others not named; some conjecture these might be St. Andrew, Peter's Brother: and St. Philip his Fellow-townsmen. And Nathanael here, (who is not mentioned by this name but only by



by St. John, being a Galilean, a familiar acquaintance of Philip, and called at the same time with him, and who then made such an early and noble confession of our Lord *Jo. 1. 49.* acknowledging him *the Son of God and King of Israel*; and then also declared by our Lord so sincere and upright a Person, and here also joined with them, by the name of Disciples here *Jo. 21. 14.* being meant Apostles) is supposed to have bin one of the twelve, and in the other Evangelist called by his Fathers name Bar-Tholomew, as Peter Bar-Jona; which Bartholomew, in reciting of the Apostles names, is also joined and placed next to Philip, *Mat. 10. 3.* and *Mark. 3. 18.* The Ship and Nets, they used, probably were those which in their former constant attendance on our Lord, were left to the management of their near Relations, and friends, old Zebedee and his Servants; and perhaps St. Peters Wife, and his Mother, for their better lively-hood, by some hired servants still continued the trade. Which Ships, or *Barkes*, also, were on several occasions made use of by our Lord, whilst he passed to and fro, upon the the Lake to the Regions and Towns adjoining.

These Persons then being many of the chief of the Apostles, seven of them in all, which is a number much celebrated in Scripture, went out together on fishing; and that they might be the better prepared for the next mornings Miracle, all that night, though labouring hard, caught not a fish; as it also happened to Peter before, at our Lords first calling him from his trade, *Luk. 5. 5.* &c; and he might imagine this a punishment of his return to it, now so long deserted, when designed for another employment. The next morning our Lord standing on the shore, but unknown, in his former loving, and familiar way calling them *children*, asked them if they had any meat, as if he would have bought some fish of them: to whom they answering they had none, he directed them to cast their Net on the right side of the ship and they should find some; which they very obsequiously did; perhaps suspecting something concerning the Person by his language of calling them *children* [he making choice of this dearest term of love and affection, rather than others of subjection, and frequently using it. See *Mark. 10. 24.* *children, how hard is it,* and *John 13. 33.* *little children, yet a while I am with you &c.* which word also the Apostles used to their Disciples, and Converts *2 Cor. 6. 13.* *Gal. 4. 19.*] perhaps also they calling to mind the former Miracle our Lord had wrought in this kind, after they had laboured so another whole night

night and caught nothing. This was no sooner done, but they perceived their Net so ponderous with the fishes it had enclosed, that, not able to lift it up into the ship, they were forced to drag it along toward the shore. Upon which St. John said to Peter, that certainly it was our Lord, either by his quicker sight better discerning him; or from this great Miracle perswaded thereof. Peter, according to his wonted fervour and courage, and moved by an extraordinary love he bare to our Lord, impatient of the slow motion of the Ship, dragging gently the laden Net, girding only close to him his Fishers coat without further apparelling himself, threw himself into the Sea, it being not far to the shore. (Methinks this action somewhat resembling these two Disciple's behaviour at our Lords Sepulcher, where John first discovered, and Peter first entred) where, after his having adored our Lord, and the others now arrived, he went up again into the Boat to help them to land the Net, full of great fishes, in number one hundred fifty three, yet without the least breach of the Net.

The former story of the Apostles fishing, at their first call to follow Christ, and so to become Fishers of men, and the Miracle then done by our Lord, varying in several Circumstances from this, gave occasion to St. Austin in *Johan. Tract.* 122. (knowing no casualty to be in our Lords Works, but all as Parables, significative, and predestigned with an infinite wisdom, more than we can for the present discover) to conjecture these two fishings to represent the two states of the Church, before, and after, the Resurrection, when all things will be perfected. In the first therefore he observes; That the Disciples were bidden by our Lord, then in the Ship together with them, to cast their Nets; but not so particularly, on the right side of the ship; That the fish caught were some great, some small; not drawn to the land, but taken into the ship; that by the Multitude of them the Net was broken; and by their weight the ship in hazard to be sunk; no certain number of them taken; no feast or entertainment of the Fishermen after their toil: But in this latter, Our Lord is standing on, and calling to them from, the shore; the Apostles being seven, that is, a compleat number, are bidden to cast their Net, and all the fish are taken, on the right side of the ship; these a certain number; all great ones; drawn to land; no Net broken, or ship hazarded sinking by them; no tempest rising, as formerly, in St. Peters passing thro the Sea to our Lord; All things now made ready before hand  
here



here by our Lord for the Apostles Entertainment, and they here feasted by him, and eating of the fruit of their labours &c : The first of these therefore seeming more generally to represent, in the present Sea of this world, the gathering of Nations, by the Net of the Preachers of the Gospel, into the external profession of the Christian Faith ; where some also break these Nets and are lost ; and by their factions also hazard the Church, the Ship that carries them &c. But the latter seeming to represent, at the end of the world, when our Lord is on the shore, the collection of the Elect, the children of the right hand ; whereof there is a certain number ; none lost out of the Net ; all great and considerable ; the number of which also express viz. 153. ( which number as St. Austin observes is the summ of a computation of all the numbers from 1. to 17 : and, as S. Gregory, the product of 17. multiplied by 9. or 3 times 3. ) contains in it some mystical signification ; which, whether relating to the several Nations, or to the most eminent Saints, converted by them, or to some other thing, remains to be manifested hereafter : where it is observed, that the number of people of the Nations, that were found in Israel in Salomons daies, and by him made Labourers in the building of the Temple, came to 153. thousand see *2 Chron. 2. 17.* not reckoning the Fraction. Lastly, after all, follows our Lords entertaining these his Servants with eternal Joyes and Festivals prepared by him for them. See such a fishing alluded to by our Lord, *Mat. 13. 47.*, in his comparing the Kingdom of Heaven to a Net &c ; which at last is drawn to shore, and the good gathered into Vessels, but the bad cast away ; And see such an Entertainment mentioned *Mat. 12. 37. The Lord of the Feast ministring to his Guests. Mat. 26. 29. - 8. 11. Apoc. 19. 9.*

As soon as landed, they all saw clearly it was our Lord, but in great reverence and fear, perhaps his appearance being also more full of Majesty than formerly, durst not ask him any curious questions, who he was, where he abode, from whence he came thither, concerning his stay with them, his kingdom &c. There also they saw a fire already kindled on the shore, and fish of our Lords own providing laid thereon, and bread, all things miraculously prepared for their entertainment, without any necessity of their provision or assistance : and that our Lord could feast them from his own store ; and called to them from the shore to supply their wants, not his. But also he bad them to bring some of the fish they had taken, that they might partake

partake of their own labours, and he also receive an Entertainment from them: so after his usual Benediction he took the bread and fish, and divided and distributed these unto them, sitting with him in very great reverence and silence. And, of this taking their repast with him, or that on the night after his Resurrection, it seems to be, that St. Peter speaks to Cornelius and his company, *Act. 10. 41. That they did eat and drink with him after he rose from the dead.*

§. 137.

After Dinner, and our Lord's thus, by a Miracle, feeding of them, as it was his usual manner to transfer the Discourse to spiritual matters (see *Jo. 4. 10. -6. 27. -7. 37. -8. 34, 38. -9. 5.*) he began to speak of their feeding his sheep (as also, after their former great and miraculous draught of fishes *Luk. 5*, he discoursed of their catching of men): and here he addressed his speech also particularly to Simon Peter (as he did after the other miraculous draught *Luk. 5. 10. Simon, fear not; from henceforth thou shalt catch men*; and frequently elsewhere; see *Luk. 22. 31, 32. -Mat. 26. 40.*) Simon Peter being both the chief of them, and also one, who now had shewed an extraordinary love and devotion to him, when, being as yet hardly discovered by him, he threw himself into the Sea, not minding his fish, for hast to come to him.

Him, then, he kindly bespake on this manner. Simon Bar-Jona lovest thou me more than these? As thou hast often *Mark. 14. 30, 31, Luk. 22. 33.* and now particularly by this last action of thine made great profession of it. To whom the Apostle modestly answered; passing by any comparison with others, That our Lord well knew, he loved him. If thou dost, saith he, now I the chief Pastor am quitting this world, and leaving them to others, feed my Lambs; these little ones, who as yet are but Neophytes in, and newly acquainted with, the Christian Faith; our Lord shewing herein the bowels of his affection not only to the twelve, but also those others formerly instructed by him; And *Qui redempti sunt pretio magno. 1 Cor. 6. 20.*

Now, to St. Peter our Lord commits here more particularly the feeding of them, because he was ordained by God his Father to be the chief and prime Pastor of them, under Christ: And therefore elsewhere, at the first sight of him (no doubt from the divine ordination) he gave him the name of Cephas, Stone, or Foundation *Jo. 1. 42*: though Andrew the first called, and, some say, the Elder Brother. And again, upon the Catholick Confession he made, by God the Fathers revealing it to



to him *Mat. 16. 17.* of our Lords Divine person, he further expounded the reason of this name, that upon this *Cephas* he would build his Church. And again, at his Passion, Satan being permitted by God to tempt our Lords Disciples; he made some particular intercession for the not failing of S. Peters Faith in such temptation: (For, though Satan, laying his closest siege to this cheit Apostle, he failed in his confession of our Lord, out of fear (which was a great fault), yet not in his heart, out of any infidelity; and his conversion from this fault immediately followed with bitter weeping). And, as, here, he enjoines him the feeding of his sheep; so, there also, he recommends to him the confirmation of this faith in the other his Fellow-shepherds of these sheep; -- *Tu conversus confirma fratres.* And, to this special Commission here given to Peter over our Lords Flock, S. Paul seems to relate *Gal. 2. 7.* where he saith, that the Apostles saw the Gospel of the Circumcision committed to Peter, which we see it was in this place; our Lord then having no sheep or flock, when he said this to Peter, save the Circumcision (in which respect also our Lord himself is stiled by the Apostle, signifying his first employments, *Mat. 25. 24.* the Minister of the Circumcision *Rom. 15. 9.*) and God also more eminently wrought by St. Peter, than by the rest, the great signs and wonders in converting of the Circumcision, as appears in the Acts; as he did by S. Paul, more than by any other, for the conversion of Gentiles. Tho, for the Gentiles also, the honour of the first conversion of them was given to S. Peter; see *Acts 10. 34. - 15. 7.* And, as S. Paul had an extraordinary Mission from Christ *Acts 9. 11.* So had he one from the Church of Antioch; *Act. 13. 3.* and, both his Baptism and Mission from the Ministry of those, who received this Power from the Colledge of the Apostles, of which Peter was the Head.

Our Lord, to make this charge effect the deeper impression on Peter, and all his Successors, ceased not thus; but repeated it; asking him again and again (only omitting the first comparison) till Peter was grieved, *Jo. 21. 17.* and ashamed, whether he loved him; and, upon the same Answer of his, appealing to our Lords omniscience, made now three times (from whom our Lord may seem to require this trinal confession to expiate and reverse his former trinal Denial) he thrice iterated to him the same charge, that in the absence of himself he should return this love to his little ones; whom he sometimes called Lambs, sometimes Sheep, to shew all in his fold, old or young

committed to his government, and that all, strong or weaklings, have need of the Pastors feeding them, and were subjected to him.

Mat. 26. 35.

After our Lord had thus instructed this chief Servant and Steward of his household, Peter, what he should do, he began to preacquaint him also with what he should suffer, for him, the more to pre-arm him for future Events; and that, nothing happening unexpected, or that was not known to be by the divine Providence predestined; such things might afterwards less surprise him; and that the conceit of a present secular Kingdom of our Lord, and their advancement in his Court, might be removed out of his mind. He then began to tell him, with a double serious *Amen* pronounced before it; That, as in his younger age he had gone whither, and done what, he pleased, so hereafter in his old age he must expect a change: That, as he must undertake great labours for his sake, so undergo great afflictions, and be made like unto his Master he so loved, as in his preaching of, so in his sufferings for, the truth; and fulfil the promise he had once engaged of dying, if not with, yet for, him: That one day (as himself had done) he must stretch out his hands, and another gird him, and carry him away whither he would not, to Prison and to the Cross; signifying to him that he should glorify God his Father by Martyrdom, and the Cross, as himself had done. Which accordingly happened in the thirteenth year of Nero, after he had diligently fed Christ's sheep, after this (*transiens universa*, visiting all places *Acts* 9. 32.) for thirty five years.

§. 138.

And so our Lord rising up, and saying to Peter (chiefly intended in a mystical sense) *follow me* i. e. my example, in undergoing such Events as he had discovered to him with all valour, alacrity, and constancy, he walked on the shore, Peter at a nearer distance attending him. Who turning him about, and seeing John coming after them, probably, somewhat before or faster than the rest, presuming on the love our Lord bare to him; to whom also Peter, as well as our Lord, had an extraordinary affection, he took the boldness, having heard his own doom, to inquire of his all-knowing Master concerning this his dear friend, what the Divine good pleasure had ordeined also touching him. To whom our Lord, repressing the Apostles curiosity, returned somewhat a dubious Answer: That, if he would have John tarry till his coming, this nothing concerned him; but that he should prepare himself to follow him in that way  
of



of death and suffering as himself had trod before him. See Jo. 13. 36. Now, Johns stay till our Lords coming being capable of several senses; viz. either our Lords last coming to the general Judgment, in those times imagined not far off; or his coming in that signal Judgment of his upon the Jewish Nation at the destruction of Jerusalem, which St. John only out-lived; or his coming, when he calleth and removeth his Servants away from hence by natural death; ordinarily in Scripture-language called his coming, see *Mat.* 24. 42, 46, 50. *Apoc.* 2. 24. - 3. 5. this last, we may imagine from the Event, was our Lord's meaning: though the Disciples, either hearing these words from our Lord, or related to them by St. Peter, from hence gathered, that John, our Lords Favorite, should not dye, but remain till his second coming, then commonly thought near at hand: to which imagination of theirs, as also of others following, St. Johns long life and some miraculous deliverances, gave still more strength; who died not till sixty seven years after this was spoken by our Lord, and remained alive almost thirty years after the Destruction of Jerusalem.

This opinion St. John, now much aged, when he writ this his Gospel endeavoured to remove. telling them, our Lord had expressly said no such thing: but left our Lords words any further unexpounded; as not seeming any way to decline or wave his own Martyrdom, which doubtless he much thirsted for, and had in some manner already undergone, and outlived it; being, in Domitian's persecution of the Christians, sent by the Proconsul of Asia, as a chief Heresiarch, to Rome; and there cast into a vessel of scalding Oil to have taken away his life, but was miraculously preserved to make good our Lords words, and so banished into Patmos: from whence returned, he writ his Gospel; shortly after which our Lord came to call him away in a natural and peaceable death, when above ninety years old.

*Tertull de  
Præscript.  
cap. 36.*

After these occurrences besides the Sea of Galilee (related by S. John in a Post-script *chap* 21. after he had finished his Gospel, *Chap.* 20. One Motive of which Postscript perhaps was the rectifying a mistake in some of the Disciples concerning our Lords Prophecy of his staying till he came) Our Lord suddenly disappeared; leaving them in a longing expectation of his return to them, and a more publick manifestation of himself in Galilee at the time and place preappointed.

§. 139.

At which time a great Multitude of our Lords Converts in Galilee, having notice of it from the Apostles, were gathered

§. 140.

together (this being supposed the Apparition St. Paul speaks of 1 *Cor.* 15. when he saith, he was seen of above five hundred Brethren at once) in a certain Mountain of Galilee, imagined the same upon which he was transfigured; and where Moses and Elias appeared to him, and which was by St. Peter called the *Holy Mount*. This Mount is by many thought to be Mount Tabor, a most beautiful Hill, exactly round, and ascensible only on one side, not so steep as the others, and having a Plain for about half a mile Diameter at the top: which hill our Lord, living so near it, situate about some three or four miles from Nazareth, perhaps had sometimes frequented in his youth. But it seems rather to be another Mountain nearer to Capernaum (the place of his ordinary Residence in Galilee) where also a-nights he frequented Prayer; called his twelve Apostles; delivered the Beatitudes; miraculously fed the Multitudes *Mat.* 15. 29. and which was more convenient for the assembling of his Converts; of which see what is said before. §. 251. P. 1.

And such a place our Lord seems to have chosen for the greater Eminency, Solitude and Privacy thereof, free from Buildings, High-waies, or Passengers; he purposing no general manifestation of himself to the Jews, or to the World; but only to some chosen Witnesses, that some contradiction might add the more virtue to the Christian Faith. Here then were assembled, with many others, the eleven Apostles with the Mother of our Lord, and doubtless the other Galilean women, who carried the first message both from the Angel, and afterwards from our Lord himself to the Apostles, of his meeting them in this place. To whom our Lord first shewed himself at some distance from them; upon which they presently fell down and adored him *Mat.* 28. 17. but some of them, saith the Evangelist, (unless he intimates here the doubt, not that was then, but had bin formerly) viz. not of the *Eleven*, but of the company, had some doubt, whether it was he, i. e. at the first: yet which, by his nearer approach and discourse with them, was presently after removed.

Our Lord then approaching told them; that the time of his Exinanition being now finished, all Power (the exercise of which was suspended before, see *Mat.* 11. 27. - *Jo.* 3. 35.) was given to him by his Father, in Heaven and in Earth: and, upon this, he renewed his charge unto his Apostles; that they should go forth, in his name, and by his authority, and proclaim him Lord of all: and deliver his Laws and Commandments



ments taught to them, not only to the Jews, but all other Nations: that they should baptize Believers in the name of the Father, Son, and Holy Ghost; declaring to them that such as believed and were baptized should be saved, but the unbelieving damned: then further promising them, That he, though corporally departing, yet in his Grace and Holy Spirit, would remain with, and assist, them and their Successors to the end of the world: that he also gave them Authority over all the Power of the Enemy of mankind; and in his name to do all sorts of wonderful works: repeating here again what he had formerly said to them in his first Apparition at Jerusalem; which see before Sect. 127. P. 11.

Lastly, commanding them to bid an Adieu to their country, and return to Jerusalem, in which place they were first to begin their work. Where they should also, after a few daies, re-enjoy his presence, and take their last leave of him; his so often-foretold Ascension into Heaven to his Celestial Father being now at hand; and necessary, as for his own Glory, so for the further promoting with him the business of their's, and the world's, salvation.

After this publick manifestation of our Lords Resurrection made not only to the Apostles, but to the general Body of his former Converts, and Believers, most dwelling in Galilee, *ἔπειτα* (saith the Apostle 1 Cor. 15. 7.) *afterward* our Lord appeared singly to St. James (i. e. our Lord's Brother, shortly after made Bishop of Jerusalem) perhaps out of a singular honour to him, or also for negotiating something with him relating to his office; whose constant residence was to be at Jerusalem, and who was a Person of special Eminency among the Apostles: as appears, *Gal.* 1. 19. - 2. 9. and *Acts* 15. 13, 19. But the word *ἔπειτα*, used by the Apostle, perhaps may not signify *afterward* in that Text (as denoting a Posteriority of time to the appearance in Galilee,) But only *besides*, as it is used by him, 1 Cor. 12. 28. and the apparition to James be rather in some part of the day of his Resurrection (see St. Jerome *de viris Illust. in Jacobo*); between whom, as being a Domestick in the same family, and our Lord, passed a more intimate familiarity; and from his appearance to James we may also much more presume of his frequent particular apparitions to the Blessed Virgin his Mother, though, none mentioned.

§. 141.

Forty daies was the time predestined of our Lord's stay upon Earth for the manifestation of his Resurrection, and for the preparing

§. 142.

preparing of his Apostles for their future employment of propagating the Gospel and advancing the Kingdom of Christ in mens hearts over all the world. A number frequently observed in Scripture for the accomplishing of any great work, made up of *six* ( the number of the daies God spent in creating the world ) seven times multiplied : ( as the number of 7. is a number of perfection and rest, after the finishing such a work, answering to the 7th day, the Sabbath ) only in 42. the last two are usually cut off to make it a round number. So, *Gen. 7. 4.* in the flood the rain descended for forty daies ; and, after the abating of it, Noah stayed forty daies ; and opened the window of the Ark *Gen. 8. 6.* For thrice forty years God had patience with the old world before he destroyed it with the flood. Ten times forty years the children of Israel were to sojourn in Egypt. Forty two Generations were to pass between the coming of the Messias and the promise made to Abraham thereof : of which forty two generations, two sevens were to run out before the Kingdom of David ; and two sevens again in this Kingdom before the captivity : and two sevens till the coming of Christ. See *Mat. 1. 17. Acts 7. 23.* Moses, when forty years old, visited his Brethren, and would have undertaken their protection ; and *ibid. vers. 30.* after forty years more was sent by God to them for this purpose. Again, forty daies he stayed in the Mount for receiving the Law : and for this time was continued his fast ; as also that of Elias, and of our Lord. During forty daies were the persons deputed to view the land of Canaan *Numb. 13. 25.* and during forty years were the children of Israel appointed to do penance, and bear their Iniquity for the Evil account given of it, and murmuring concerning it. *Numb. 14. 33, 34.* Forty daies were allowed to the Ninevites for a time of Repentance, before their City was to be destroyed. Forty daies, after the womans bearing of a Male child, and twice forty daies after a Female, were to be accomplished before their coming into, or presenting their Son in, the Sanctuary. In the Judges we find, whether rest, or troubles, given to the land of Israel ordinarily for the space of forty years. The Prophet Ezekiel *Ezek. 4. 5, 6.* is appointed to do penance by lying on his side for forty daies, for so many years of God's patient suffering the iniquities of Judah : and for so many years again God forbore the wickedness of the Jewish Nation after their crucifying our Lord, and persecuting Christianity, until the destruction of Jerusalem. And forty two Months, i. e. seven



ven fixes of Months is the time prescribed for the duration of Antichrist, and the last great affliction of Gods Church. This, to shew, that all Gods works are pondered before hand, and contrived in a certain number, weight, and measure; and the precedent works exact patterns of the succeeding; and nothing here casually hapning; especially the numbers of six and seven have bin very mystical and Sacred, ever since the work of the creation in six, and rest on the seventh day.

Before this time then was expired, the *Eleven* Apostles and some other Disciples also, and the Galilean women with the Blessed Mother of our Lord, and his Brethren, were now returned to Jerusalem; and there remained together, probably, in the place where our Lord had celebrated his last Supper; and which our Lord had first made choice of (in the house of some wealthier Disciple, when he sent Peter and John to provide the Paschal Feast) for the more commodious transacting of all these affairs. And there our Lord the last time shewed himself unto them; and, having discoursed several things concerning the Kingdom of God, and their publishing and proclaiming to all Nations the universal power and Glory that was now given by God to him, he promised, before their going abroad in his service, to endue them also, speedily after his Ascending, with power from on high, by sending upon them the promise of his Father he had so often told them of: which you may see promised of old in *Joel* 2. 28. (cited for it by St. Peter *Acts* 2. 17.) - *Zach.* 12. 10. - *Ezek.* 36. 26: Telling them that John baptized only with water; but that they, not many daies thence, should be baptized with the fire, see *Mat.* 3. 11. of flame of the Holy Ghost: for so in the likeness of a flame at Pentecost it descended, and was poured forth upon them; and so charging them that they should remove no more from Jerusalem till this thing was accomplished.

§. 143.

The Disciples (hearing our Lord speak of things pertaining to his kingdom *Act.* 1. 3. as also before in Galilee, that all power was given to him in Heaven and Earth, of their receiving power also from on high, and a charge not to depart as yet from the Royal City, joined perhaps with what he had formerly said unto them of their sitting on twelve Thrones, &c; things not then understood so spiritually by them as they ought, but they, imagining some temporal dominion of the Jews now to be restored in our Lord to the race of David, over all other Nations, like to that of Solomon (the quite contrary to which followed

§. 144.

followed shortly after; namely, their utter ruine); A thing that ran in the mind of these two Disciples also that went to Emaus; *Luk. 24. 21.*) presently asked our Lord, whether now the time was come of his restoring the Kingdom to Israel? This they inquired, notwithstanding our Lord had so often told them the contrary, and informed them, that his Kingdom was not of this world; and that, as it had treated him their Master, so should it them, the servants; that they should be persecuted, banished, killed, for his names sake, and for the Gospel preached by them. Our Lord therefore, not too much to contristate them, and knowing them not well prepared as yet for the communicating of such secrets, in which by the Descent of the Holy Spirit, he more fully instructed them afterwards; and at how great a distance his Kingdom was in such a sense as they meant it, when the Twelve were to sit upon twelve thrones, did with great prudence and as much meekness and supporting of their infirmities, return them only this Answer: That it was not for them to know the times or the seasons, which his Father had put in his own power; much what so as he had answered to the Mother of James and John, concerning who should sit at his right hand, --*Dabitur illis, quibus paratum est a Patre meo Mat. 20. 23.* and to Peter, inquisitive concerning John, --*Si eum volo manere &c, quid ad te?* [And indeed there are many futurities with which it is better that our human weakness be not preacquainted: as perhaps fit, here, that hope deferred might not too much contristate them, for the Disciples as yet to be ignorant of such a long revolution of many ages as was to be before the day of Doome; and our Lords return to take possession of his kingdom; or before that prosperous and flourishing condition of his Church, which was at last to precede his Kingdom. Which coming of his in Glory, many, as appears by St. Paul *2 Thes. 2. 1, 2.* *2 Pet. 3. 4, 9.* (perhaps by understanding *Mat. 24. 34.* -and *1 Thes. 4. 17.*) expected even in the Apostles daies; and the great terror in those, that heard St. Peters first Sermon in the Acts, shews, that they then apprehended it not far off]. But (saith he) ye shall receive power after this Holy Ghost promised is come upon you; and shall be witnesses unto me, and preach this my kingdom boldly to all the Nations of the world.

§. 145.

After such discourses past in that large *Canaculum* at Jerusalem, the time of his return to his Father being fully come, he led them first out of the City, through the plain, about a mile

in



in breadth, as far as Bethany, that was at the foot of the Mount of Olives; his Friends of that place making also part of his Train, and so ascended to the top of the Mount of Olives. But we may imagine this their procession out of the city was by his miraculous power in such a manner ordered, as that neither himself was seen by others, save them, at least in a known shape, nor so great a company, perhaps by dividing themselves, much noted.

Arrived at the top of the Hill, he lift up his hands (which shewed in the midst of them the dear marks of his suffering for them,) towards heaven (from whence all Blessing comes, and therefore this an usual gesture in all Invocation and Prayer) and gave them his Benediction, after his redemption of man, as God the Father also did after his Creation *Gen. 1. 28.* And, as Aaron, the former legal High Priest, according to the Divine command *Numb. 6. 23.* is said *Levit. 9. 22.* to have lift up his hands toward the people, and blessed them, before his going into the Sanctuary; when also the fire, descending afterward from the Lord upon the Sacrifice, typified the Descent of the Holy Ghost. And so, saith the Evangelist, he was parted from them, and ascended slowly and by degrees, so as they might keep their eyes upon him, and discern his Motion, till at some height a Cloud received him out of their sight, to put an End to their further gazing after him. Thus our Lord, who was clothed with so much Splendor and glory at his Transfiguration, and who had Moses and Elias waiting upon him, and a bright Cloud of rays compassing himself and his Disciples, and who, when he was afterwards seen by St. Paul *Acts 22. 6, 11.* appeared in such a glory at Noon-day transcending that of the Sun, that the light thereof struck him blind; yet now, entring upon the real possession of this glory, admitted no alteration at all in his external appearance, or in any visible attendance of Angels or Saints, or fiery charet and horses to conduct him, as Elias, or Cloud, till elevated to some considerable distance: perhaps to remove from his Disciples and the world, to whom they were to testify it, any scruple of the reality of this Ascent, without having their eyes dazzled with light, or that such elevation might seem to have bin performed by the assistance of others, and not by his own power and virtue; as also to detain them for the present rather in the meditation of his *Pas-*  
*sion*, than of his *Glory*; which was not fully to be revealed to Mortals till his return.

§. 146.

But, had our Lord been pleased to have opened their eyes, as Elisha obtained for his servant in the Mount, how great would they have seen the solemnity of this day *Jo. 17. 4, 5*? Concerning which he had a little before his Passion besought his Father; that, now he had with all fidelity glorified him on Earth, and finished the work here on Earth He had appointed him to do, He would glorifie him, i.e. his Humanity also, in which he had finished it, though extreamly difficult to flesh and blood, with that Glory which in his Divinity he also alwaies had had with him before the world was; which Petition was also then ratified by God the Father with a voice from Heaven *Jo. 12. 8*. And now was the time come of accomplishing it; and the time of his taking possession of those Joyes, which being set before him (saith the Apostle *Heb. 12. 2.*) *he endured the Cross, and despised the shame, and is now set down at the right hand of the Throne of God.*

§. 147.

Now then we may presume, that all the Court and Militia of Heaven descended to meet this his Sacred Humanity in the Ayre; and that it was exalted above the Heavens to the Throne prepared for it with great Jubilation and Triumph, & *cum voce tubæ*, as the Psalmist; with which Humanity the Earth only had hitherto bin beatified, (*bona si sua nosset*) and the Father had received all his praise, and worship, and service from it at a great distance from the place of his residence. And, if (as the Apostle *Heb. 1.*) when his Son came into this lower world, and appeared in all the infirmities of our flesh, God said, *let all the Angels worship him*; much more did he now command it at this his Exit, after so many sufferings passed through, and victories obtained, and exact obedience in all things performed, and the most severe prophecies fulfilled! How overjoyed must those Citizens above be, and with them all the Spirits of the Patriarchs and Prophets, and the Church of the first-born, and of just men consummated, that, in those Celestial habitations, now they should for ever possess their dear Lord, the Author of all their happiness, and behold for ever his infinit Majesty and beauty! And amongst these especially those predignified Souls, who ever they were, that were selected by him, and reveded with the robes of their glorified Bodies, to accompany and wait upon him, as the first-fruits of the Resurrection, and of his conquest over death. With what Joy and Triumph (to express it in those ravishments, with which the Apostle speaks of him) was this only Son, and the brightness



brightness of Gods glory, and express [ and visible ] Image of the Person of the Invisible God, *Heb.* 1. 3. compared with *Col.* 1. 15. the first born of every Creature, and the first-born again from the Dead, that in all things he might have the preeminency who was appointed by God Heir of all things, and by whom all things were created, that are in Heaven and in Earth, visible and invisible, whether they be Thrones, or Dominions, or Principalities, or Powers, [ viz. all the Angels, as well as men. ] All things created by him and for him, and by the word of whose Power all things [ afterward also do still ] consist and are upheld, *Col.* 1. 17, compared *Heb.* 1. 3. after he had by himself purged our sins, and made peace through the blood of his Cross *Col.* 1. 20. *Heb.* 1. 30. and God had by him reconciled all things unto himself, and by him collected all things in one; by him, whether things in Heaven, or things on Earth *Col.* 1. 20. [ those persons already received into glory there, and those yet in their warfare here; here, both of the Jew and the Gentile, all united in him the Head of all *Eph.* 1. 10, 22. With what Joy and Triumph, I say, was this most Sacred person, Gods only Son, bearing in thither his, our, humanity, this day first received into his Armes, and welcomed by God the Father! With what solemnity did this Eternal High Priest, when he had first through the Eternal Spirit offered himself without fault to God ( *Heb.* 9. 14. ) Enter into the Heavenly Sanctuary, the Gates thereof set open, whereof the Earthly was a Pattern, there to appear in the presence of God his Father for us his Brethren; and with what solemnity did he with the precious blood of his Sacrifice, dedicate and purify the heavenly things themselves ( *Heb.* 9. 23. ) and so set himself down on the right hand of the Throne of the Majesty in these Heavens, far above all Principalities, and Power, and Might, and Dominion, and every name that is named not only in this world, but in that also which is to come! made Head over all things to his Church; and expecting there till his Enemies [ wicked men and unbelievers, Antichrist, Satan, Death ] be made his Footstool ( *Eph.* 1. 21. 23. &c. *Heb.* 10. 13. - 2. 9. )

Our Blessed Lady and the Disciples, and the rest of this holy company, beholding this, fell down and adored, saith the Evangelist *Luk.* 24. 52. with their eyes fixed upon him as he ascended: when two men appeared standing by them in glorious and shining Vestments; two of our Lords Train, whom he left behind ( as also he had done before at his Resurrection *Luk.* 24. 5.

§. 148.

*John 20. 12.* ) to entertain them with a new Message; and divert them from this partly joyful, partly sorrowful sight, as they thought of our Lords honour, or of their own los; who asked them, why they looked so intently and wishfully after him, for that they should not be deprived for ever of this their Lord; but (as he had often told them) the same Jesus, that was now thus taken up from them into Heaven, should thence descend again in the same manner as he ascended: thus the Angels briefly for their present consolation. But this his second appearance and return to this world is described elsewhere much more particularly, and that it shall be in the greatest Majesty and glory: *cum nubibus*, as this his ascent, but with a shout, and the voice of the Arch-Angel, and sound of Trumpet; and his brightness shining from the East unto the West; with all his mighty Angels attending on him, and he bringing all the Saints that were in foretimes deceased with him, and those then living also meeting him in the Ayre; and that he then sitting on the Throne of his Majesty, all the Nations of the Earth, that are then or ever were, shall appear before him; and that then in flaming fire he shall take revenge on all those, who have not obeyed him, who shall be punished with everlasting destruction from his presence, and from the glory of his power; and then also that he shall be glorified in [and together with] all his Saints; whom, after having made their peace with his Father, and by this preascent prepared a place for them, at this his second coming (according to his promise *Jo. 14. 3.*) he will receive unto himself, that where he is there may they be also, and remain with him Partakers of his glory for ever. For thus the Scriptures have described his coming again, see *Mat. 24. 27, 30, 31. - 2 Thes. 1. 8, 9, 10. - 1 Thes. 4. 16. &c.*: of which majesty and coming of his to judgment he charitably had told the High Priest and his other Judges; and forewarned them of what would follow when he was arraigned before, and so cruelly treated by, them, *Mat. 26. 6. 4. -- Hereafter shall ye see the Son of Man sitting on the right hand of Power, and coming in the Clouds of Heaven.*

§. 149.

And, in this very place also, where he ascended, it is thought, his Descent shall be. For, since in some particular place it must be, what more likely and more proper place for this Triumph and glory of our Lord, than that of his sufferings and ignominies? and where all those persons ly interred that exercised such cruelties on him; whose eyes also, as he told them, shall



shall then behold him, whom they pierced. *Apoc.* 1. 7. Again, than this place which is the very Navel or middle of the great Continent of the inhabited world? This place is conjectured to be spoken of in the last chapter of *Joel*; where it is said, that the Lord will come down with his mighty ones *verse* 11. answerable to *Zachar.* 14. 5. and will gather all Nations, and bring them down into the Valley of Jehosaphat *verse* 2. and there he will sit to judg all the Heathen round about. This Valley between Jerusalem and Mount Olivet ( which was the common *Cemetery* of the Hierosolimites, and where also was Gehenna and Topheth ) is said to be called by this name, because there was erected a Triumphant Arch and Pyramid after Jehosaphats wonderful victory over the Ammonites &c. but perhaps called also by this name here in the Prophet, because *Jehosaphat* signifies *Judicium Domini*, named also here the Valley of Concision or Decision *verse* 14. and seeming to allude to the valley of Berachah or Benediction *2 Chron.* 20. 26. where Jehosaphat and the People assembled to give thanks to God for his miraculous victory, without fight, over all the Nations round about. But God's being said also to roar out of Sion, *verse* 16. shews this valley to be near to it. Such a Descent of our Lord also is spoken of in the last chapter of Zechariah.; where, *verse* 3. 4. 5. it is said, the Lord shall come and all his Saints [ i. e. holy Angels ] with him; and shall fight against the Nations; and that his feet shall stand in that day upon the Mount of Olives, which is before Jerusalem, and before the foresaid Valley of Jehosaphat on the East. Which Mountain, it is said, shall be cleft with a terrible Earthquake compared to that in the time of Uzziah, to make then thro it as it were a plain and level way for the concourse of the multitudes thither. See *Zachar.* 14. 4, 5. - *Joel* 3. 11, 12, 14. which chapters in Zachary and Joel, though they do seem primarily to relate to *Apoc.* 19. 11. &c. compared with *Apoc.* 16. 14, 16. and - 14. 16, 19. our Lord's coming to judgment upon the Beast, and false Prophet, and their numerous Army, which was followed with a Thousand years reign of the Saints, or prosperous and flourishing condition of the Church, see *Joel* 3. 17, 18, 20, 21. - *Zach.* 14. 9, 10, 11. &c. yet may they have a second completion in the coming of our Lord to the Judgment also of Gog and Magog, *Apoc.* 20. 9. agreeable to *Ezechiel chap.* 39. and a third in the final Judgment of the whole world.

Hearing such things from those two glorious Messengers, who presently disappeared, they were filled with great Joy. *Acts* 1. 12.

Joy.

Joy, as well for his incomparable Glory conferred by God the Father on this his only Son, who was crucified through weakness 2 Cor. 13. 4. but was now exalted by the Power of God ; as also for his promised Return to take them for ever unto himself; Jo. 14. 3. Perhaps apprehending also this his return much more speedy than indeed it was to be. So, leaving the Mount, they return to Jerusalem ; where first having chosen by lot another Apostle to compleat the number of twelve Witnesses, the Apostles, with the Mother of our Lord, and the women that accompanied her, and our Lord's Brethren, and many others ( for their number was about one hundred and twenty see *Acts* 1. 13, 14, 15. ) continued with one accord in the large upper room, mentioned before, in prayer and supplication till Pentecost, the time appointed and expected, for the Descent of the Holy Ghost upon them ; which our Lord promised to procure of his Father upon his arrival into his presence ; where now he is our Precursor, our Eternal High Priest, our Advocate and Intercessor : and where may he reign in Glory at Gods right hand, King of Kings, and Lord of Lords, till all his Enemies be made his Footstool. Amen. *Tu autem Domine Jesu, Qui sedes ad dexteram Dei Patris, miserere Nobis.*

Jo. 15, 13.  
*Heb.* 6, 20.  
*1 J.* 2 2.  
*Rom.* 8, 33.

F I N I S.



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S U P P L E N D A.

P Ag. 122. *line* 32. not above twenty miles. pag. 125. *lin.* 15. see Part. II. *Seet.* 136.  
pag. 214 *lin.* 14. see below *S. et.* 9.

